

# SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action  
Official Organ of the Catholic Central Union (Verein) Est. 1855

PUBLISHED AT

The Central Bureau

OF THE

Catholic Central Union (Verein)

3835 WESTMINSTER PL. — ST. LOUIS 8, MO.

EDITOR

RT. REV. MSGR. VICTOR T. SUREN

VOL. 53

JUNE 1960

NO. 3

## CONTENTS

### Articles

Evolution of Empire	Edward J. Schuster	76
The Anatomy of Atheism	Liam Brophy	80
Housing for the Elderly IV	Rev. James D. Loeffler, S.J.	83

### Warder's Review

Khrushchev's Feigned Indignation	85	Is the Parochial School Outdated?	86
----------------------------------	----	-----------------------------------	----

### Contemporary Opinion

#### The Social Apostolate

More Effective Than Verbose Negotiations	88	Oberammergau in the Nuclear Age	89
--	----	---------------------------------	----

### Social Review

1960 Liturgical Week	91	Church Membership in the U.S.	92
Day Care for the Aged	91	Collectivization in E. Germany	92
Vatican Library	91	Lay Apostolate	93
"Occupation" Children	91	Catholic Camping	93
Traffic Casualties	92	Missing Germans	93
Catholic Press Annual	92		

### Historical Studies

Pioneer German Priests III	94	German, Irish Immigrants in the	
Collectanea	97	Civil War	96

### Book Reviews

98-101

*Roman Catholicism and The American Way of Life; Meet the Judge; Saint Jerome and His Times; The Quest for God; The Mass in Meditation, Vol. II.*

### The CCU and the Central Bureau

Our Convention Draws Nigh 102

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Union (Verein) of America; Subscription, payable in advance, \$3.00 the year; single copies 30 cents. Entered as second-class matter April 9, 1909, at the post office at St. Louis, Missouri, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917. Authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis 8, Mo. Additional entry as second class matter at the post office at Effingham, Illinois.



# Evolution of Empire

OLD RELATIONSHIPS GIVE WAY TO NEW

*Nominal independence by itself is false independence. It may satisfy national pride, but it does not even eliminate the feeling of not belonging, of frustration and of inferiority, for it does not solve the concrete problems facing underdeveloped countries: housing, food, public health and education for the masses. We shall first of all devote ourselves to the harmonious and rapid development of our underdeveloped countries.*

M. Leopold Sedar Senghor, President of the Mali Federal Assembly, Advisory Minister.

**A**MONG THE MORE SUBTLE slanders of Communism is the repeated charge that Western nations exploit underdeveloped, colonial areas through imperialism. In its own context this campaign rather obviously reflects the consistent purpose of Red Fascism: first divide and weaken existing political structures, then take over. Yet this accusation, though distorted, has certain historical basis, so that repetition of the charge at this time also draws attention to the evolving structure of empire in the middle of the twentieth century. Because radical changes are under way at the present, there are modifications that are not always clearly defined. The obscurity of these alterations may be attributed, in part, to the preconceived patterns of theoretical students, who apply deductive rather than inductive methods to the situation before them. But the reality provides its own explanations.

If the purpose of government is to assure the optimum development and maximum welfare of the people, then modifications in imperial or colonial structures of nations assume ever greater importance. To what extent can empirical methods be used to trace this evolution? What are its origins, the influencing forces which determine its rapidity and direction? How do Classical as well as Christian principles of government affect this growth? But first of all, what is really happening?

## *An Energizing Pattern*

Observing and comparing recent acts of several world powers in dealing with their colonial empires will help to clarify more profound questions. Among nations which now or formerly possessed extensive colonial interests, a distinct pattern of change is beginning to emerge. Spain

Edward J. Schuster, Ph.D.—Dubuque, Iowa

and Portugal, Belgium and the Netherlands, though today classified among the smaller nations militarily and territorially, enjoyed periods of cosmopolitan prosperity and prestige. Even more significant are the colonial or "imperial" postures of Britain, the United States, and France.

A rapid recapitulation of overseas history written by Spain and Portugal as well as the Low Countries, provides numerous object lessons in what not to do. Economically, culturally, and politically, their annals represent variations of a single theme: domination and exploitation of colonial possessions for the benefit of the mother country. Among these nations, it will be recalled, Spain once was proud mistress of an empire on which the sun never set; her protagonists, down to the present century, speak of Golden Age Spain as "the New Rome, the Christian Israel" (Ramiro de Maeztu). Colonies, then, were sources of wealth and aggrandizement for the mother country. Yet in fairness to the Hispanic Empire and the other nations involved, it must be recognized that there were other incentives besides economic advantage here at work.

Postulating the ideological assumptions of Catholicism which motivated Spain, we can understand the religious and missionary actions and sacrifices which are inseparable from the colonization of America and the Philippines. But other forces were more potent.

Despite certain altruistic aspirations, however, in all these early modern empires, an economically infeasible version of the Mercantile System proved self-defeating. Especially when this was handicapped by over-centralization in government and administrative inefficiency, the results, over a long period, were disastrous. Aggravating these disadvantages in Spanish domains was an attitude of arrogant superiority which increased with the passage of time. Its political expression was despotism, natural outgrowth of monarchical absolutism. Nor was this phenomenon limited to Hispanic, Portuguese, and Low Countries in their colonial policy.

Although the causes of colonization in much of British North America were in part distinct



from those operative in other areas, the imperial idea gradually prevailed. Despite the fact that many English colonists had come to the New World to escape the tyranny of the Old, they found themselves under mounting pressure to submit to absolute domination by the mother country. Combined with this, perhaps basic in its application, was the economic motive. Mercantilism, in an incredibly myopic form prior to 1775, alienated and antagonized Englishmen in the North American colonies.

### *Britain and Canada*

Inspired in part by the example of Imperial Rome, British statesmen of the eighteenth and nineteenth centuries sought to consolidate and organize that nation's overseas holdings. In this process territorial expansion continued, with the reins of control held firmly by Whitehall. A single exception sounded a note of enlightened political practice. The conquest of French Canada in 1763 might have provided Britain with merely another region for economic exploitation. Such, indeed, was the policy embodied in the Proclamation of 1763. However, the mistakes of that document were rectified in the Quebec Act of 1774. In particular this latter measure guaranteed to French Canadians complete religious liberty. At a time when the Catholic religion was officially proscribed in England, it was recognized as the Church of His Britannic Majesty's French subjects in Quebec. With similar breadth the new Act acknowledged the validity of French laws where these did not directly contravene the basic rights which were the finest heritage of Englishmen. The French language, too, was retained. Economic relations continued mutually profitable, facilitated by amicable inter-personal relations. More practically, too, the new rulers spared their French subjects the grosser impositions and more annoying regulations which occasioned our Revolutionary War. During that war, too, the happy results of a prudent policy became apparent, as French Canadians refused to join with anti-Catholic interests in New England, and instead remained loyal to the British Crown. But the course of empire advanced rapidly during the following century.

Territorial acquisitions continued to enlarge the scope of England's control. Economic changes and prosperity continued, despite the loss of the American colonies; the Mercantile System, too, underwent certain modifications. In her colonies

of the Caribbean Great Britain, acting with enlightened self-interest, abolished slavery in 1833. Apparently the reins were loosened slightly; but London still grasped them firmly. Victoria's proclamation as empress of India seemed to be the culmination of empire, with formal as well as actual possession of the imperial title. But the twentieth century brought further change.

### *From Empire to Commonwealth*

Gradual dissemination of liberal ideas, the impact of economic pressures, improved communication and transportation, were instrumental in arousing subject peoples. Their rallying cry became autonomy, as ours had been independence. In our own time we have witnessed the transformation of empire into commonwealth, then the evolution of that commonwealth itself. Intricate and manifold influences contributed to these changes; and their relative impacts have yet to be fully assessed. But within the nexus of inter-related factors—economic, sociological, technological, political, psychological, cultural, ideological—within this intricate cycle the specific problems received more or less satisfactory solutions.

It was and remains no easy task. The number and complexity of these variations, the multiple combinations which arise, require accurate, informed, and skillful evaluation as well as action. Moreover, the human element remains as an unpredictable variable. To a great extent, however, nations proceeded on a "hit or miss" basis. Yet, they were not wholly unmindful of the lessons of past experience. The British faculty of "muddling through," doubtless contributed to practical solutions for the problems that arose. In more complex form, some of these problems were modifications of the same basic issues which created and wrecked the Mercantile System. But now the full impact of industrial revolution, continuing improvements in technology which affect every phase of economic life, made the comprehensive situation progressively more intricate. This gave rise, among other proposals, to the Marxist and Free Trade panaceas. Even if much can be learned from discussing Free Trade, today the British Empire, like other Western colonial powers, tends to proceed on the assumption that maximum and optimum development of colonial peoples should be promoted. This conclusion, to be sure, may be attributed chiefly to empirical thinking. Yet such policies are not entirely



egoistic or economically self-enriching in origin and purpose.

Political and ideological considerations have tended to expedite the evolution of the commonwealth notion. While Communist as well as indigenous elements have exploited nascent nationalism in backward colonial areas, the interested Western powers have moved decisively to counter charges of exclusively selfish exploitation. They have countered these slanders with the irrefutable evidence of facts. Here the examples of the United States and France are especially convincing.

### *Example of the U.S.*

Elaborating and applying the political principles which George Washington enunciated, the United States, with a few unfortunate exceptions such as the Mexican War, has avoided colonial expansion. With respect to territories acquired from Spain in 1899, this country has encouraged economic self-sufficiency, self-determination and autonomy.

Impressive witnesses to this fact are Cuba, the Philippines, and Puerto Rico. Despite the frantic mouthings of a power-mad demagogue today, Cuba remains indebted to the United States for its very existence as a free, independent nation. Not only did we liberate that island from Spanish rule; when we might have annexed it, we assured its independence. Economically, too, it could scarcely have survived had it not been for extensive trade with this country, supplemented by generous subsidies. Its present difficulties stem not from imperialistic or economic exploitation so much as from the political ineptness and emotional instability of people and leaders.

The Philippines, too, were promised and received complete independence, though continuing their mutually profitable and friendly relations with the United States. Their independence came after a period of transition or commonwealth status, during which they obtained comprehensive experience in self-government. The loyalty of the Philippine people to the cause of liberty and to this country was eloquently demonstrated during the Second World War. Puerto Rico, on the other hand, by its own choice has been incorporated in the Federal Union with commonwealth status. Nor is there reason to believe that subsequent changes, either in the direction of complete independence or that of statehood, would find anything but sympathetic concurrence on the

part of the United States. More recently, the incorporation of Alaska and Hawaii as new states convincingly illustrates this peaceful revolution. In more underdeveloped areas such as Africa, however, striking developments are in progress.

### *Awakening in Africa*

The Dark Continent provides an exceptionally receptive ground for experiment and innovation in political or economic policy. Here the old and the new stand in challenging juxtaposition, with vestiges of eminent ancient civilizations surviving almost adjacent to unbelievably primitive forms of human existence. Further, the multitude of tribes, languages, and cultures provides a human ferment of diversity which is conducive to experiment and change. Beyond these human elements, the disparate economic endowments of the several regions of Africa provide incentives to improvement and improvisation. Impinging on all these elements, bound up with the social factor, is the presence of potent, comprehensive ideological systems. Among these we may single out not only Christianity, Islam and Communism in their complex interplay, but also more subtle influences of an economic-ideological nature.

Imperialism can walk hand in hand with almost any ideology. Thus it has been strengthened by association with each of the three foregoing systems. Today especially, Communism, Islam and Christianity are affected by social and technological innovations which are modifying political practice. Conversely, too, each of these ideologies seeks to utilize these new techniques in order to achieve its own objectives, so that they are directly linked with the evolution of empire, more especially as they foster or impede nationalistic aspirations. Nor is the influence of these philosophies static. Instead, they tend to keep pace with the accelerated tempo which characterizes contemporary production and distributing facilities as these affect the thinking of so-called backward peoples. Long regarded as deficient in aptitude or general intelligence, native populations have learned better, have come to realize that they are destined for something more than a service role in the modern world. This is their continent, they feel, irrespective of whether it was the white man who first came to introduce printing, internal combustion motors, inside plumbing, or television. And they are ready to claim their own.

Responding to these demands the French Em



pire has moved swiftly to adapt itself to new conditions. Yet the leaders of France, like the intelligent African leaders, are well aware of the abysmal differentials in capacity and stage of development among the inhabitants of the several regions which flew the French flag. Natural resources and endowments, hydroelectric and other sources of power, geographic location, climate, communications and transportation, capabilities of the indigenous populations, these are some of the factors which add complexity to the problem. Parallel to French dealings with native peoples is the policy of the Catholic Church in Africa.

As in other areas where it has conducted missionary endeavors during the past two thousand years, the Church has striven to establish a native clergy as soon as this was feasible. Today there are not only many hundreds of zealous African priests, but also many Bishops and a Cardinal of African race. All of these are rendering dynamic assistance in extending the Church Universal, making it truly a living body composed of "every race and tribe and tongue and people." But here the Church also has prudently adapted itself to particular situations, the peculiar needs of individual lands.

### *Current French Policy*

With this same pattern in mind, the French Republic has evolved a policy of self-determination for its African colonies. Wisely, the mother country has not imposed this hastily, but rather has prepared the way by years of education and training for self-government. Earlier experiments in this direction provided useful object lessons in what to do, and perhaps more important, what not to do. Basic in these efforts is respect for the innate, inalienable dignity of man. This new outlook is far removed from the former arrogant imperialism of Spain, France, and England—the attitude which once masqueraded under hypocritical subterfuges of "the white man's burden."

Sensitive to a diversity of geographic, ethnic, economic, and cultural components, the French Community or Commonwealth in Africa is varied in its political structures. Despite inequality of needs and resources, however, one principle has pervaded all aspects of this reorganization. Autonomous determination of political status has prevailed throughout the continent, with the single exception of Algiers, with its peculiar problems and posture. For the rest, France has faithfully conformed to the decisions of native peoples in

free plebescites. In so doing she has lent reality to the words of her leader:

If progress is in our day becoming the order of human life, it is obvious that the development of countries which do not possess the powerful and diversified means necessary for its achievement can only take place within the framework of a larger group. The vast effort in research, techniques, investment and education necessary for the development of the twelve Overseas States has already been begun by France. She is in a position to continue this task . . . Progress, security, peace—these are the great objectives which motivate our fraternal task. (Charles DeGaulle, Inaugural Address, First Session of the Senate of the Community)

Consistent with this attitude, in 1958 France, under the leadership of President DeGaulle, offered a free choice to all its colonies and dependencies. They were asked to determine, on the bases of their principles, feelings, and experiences, whether their region should enjoy one of four types of relationship to Metropolitan France. It could choose immediate independence, status as an overseas territory, status as a French Department or roughly analogous to a state in our own Federal Union, or status as a republic within the French community itself. While this is recent history, it may be recalled that among French possessions in Africa, only one, Guinea, chose total independence in its elections of 28 September, 1958. This decision was immediately concurred in by the former mother country. Outside Africa three American associates of France—Martinique, Guadeloupe, and French Guiana—together with their partner, Reunion, on the other side of the globe, elected the status of French Departments, just at Alaska and Hawaii chose a similar relationship with the United States. The decisions in Africa reflected the justice and wisdom of French commonwealth policy.

Twelve new republics have emerged from former possessions of France on the Dark Continent, each of them continuing its former associations, but now in the position of a member State in the French Community. Alert, informed native leaders guide all these republics, with electorates that are becoming increasingly competent to exercise the franchise of self-government. With respect to land area, these new nations constitute almost one-fourth of the total surface of Africa—some 2,902,590 square miles, equivalent to 23.1% of the total land area of the continent. They comprise populations totalling almost 27 millions, or more than 10% of the population of Africa.



Such is their present status; their existence and future entail many corollary problems. But immediately these twelve republics represent salutary progress toward better goals expressed in terms of the interests of all the people.

Practical considerations unquestionably weighed heavily in favor of a decision for continuing many economic and cultural ties with France. The words of one of the most enlightened leaders among these new republics, M. Felix Houphouet-Boigny, premier of the Republic of the Ivory Coast, explain the arguments which impelled Africans to continue, on a representative, democratic basis, their associations with Metropolitan France:

... Why do we not demand independence? Industrial and technical revolutions are making people more and more dependent on one another. I asked my friend Mr. Nkrumah whether he was ready to leave the sterling zone now that Ghana was independent. "Not only will we remain in the sterling zone, but also in the Commonwealth," he answered immediately.

Indeed, who doubts that close and sustained economic relations are essential to a country which wants to raise its standard of living? What countries are self-sufficient? Not even the United States. Indeed, the countries of Europe in the Coal and Steel Community and in the Common Market are prepared to relinquish part of their sovereignty, that is to say, a part of their national independence. Why, if not to bring about, by association and mutual aid, a more fully elaborated form of civilization which is more advantageous for their peoples and which transcends a nationalism that is too cramped, too dogmatic and by now out of date?

This is our goal, because it is in our interest. We want to cooperate within this great aggregate which is the French Union, because it is there that we can safeguard the advantages and the interests of the black people of Africa.

... After much reflection, bearing in mind the highest interest of this Africa which we love dearly, the human relations existing between French and African, and the imperative of this century—the interdependence of nations—from which no power can claim to escape, we have preferred to try a different experiment, more difficult perhaps, but unique of its kind and unknown until now in the long history of nations—that of a community of peoples, equal and fraternal.

Should we turn away from this community, made possible by recent political, economic, and social reforms? Should we demand our total independence, as so many other countries have? No major African political party has thought so, and none has put independence into its platform.

Today, no nation, however powerful, can pretend to impose its absolute will on another for long. . . .

(M. Felix Houphouet-Boigny, Premier, The Republic of the Ivory Coast, "Black Africa and the French Union," *Foreign Affairs*, July 1957, pp. 594, 597)

The significance of this new attitude in government is far-reaching. In its widest sense it conforms to the goal President Eisenhower established: "... building a peace with justice in a world where moral law prevails. . . ." More especially, too, this is one more impressive application of the Natural Law and of Catholic ethical as well as juridical norms.

(To be Concluded)

# The Anatomy of Atheism

## THE NIGHT OF NOTHINGNESS AND NEGATION

Liam Brophy, Ph.D.—Dublin, Ireland

TO CONQUER OR CONVERT an enemy, to overcome him by force or love, it is necessary to understand him. The atheist has declared himself to be our enemy, implicitly in the West, very explicitly in the East. Of course, the tone and toughness of atheism is not determined by geography or political milieu. We have Existentialists in our midst, of the Heidegger and Sartre schools, who do their best to make themselves appear militant atheists, while observers from the

USSR assure us there are many luke-warm, almost lapsed atheists there. The penetrating logic of Jacques Maritain makes a three-fold distinction: practical atheists, who believe they believe in God but whose whole conduct is a denial of His Law and very existence; pseudo-atheists, who believe they disbelieve in God, but who indirectly believe in Him since the Being whose existence they deny is not God but a travesty of Him, like Hardy's President of the Immortals; and abso-



ute atheists who seriously deny the very existence of God as Creator, Saviour and Father of all.

### *Philosophical Distinctions*

Jacques Maritain further distinguishes positive and negative atheism. Positive atheism, which is really anti-theism, is an active opposition to everything reminiscent of God. There can be at times a sort of Promethean defiance about it, as in the atheism of Nietzsche, or the revolutionary atheism of dialectical materialism. Positive atheism replaces the idea of God by something else, whether it be Superman or the Soviet Man. But negative atheism removes the notion of God and replaces it by nothing. The cavity left at the heart of life extends to the universe of thought, and the end is devastation and destruction. One might, like Schopenhauer, build an intricate philosophical system round a pit; but its conclusions are suicide and annihilation.

We are now confronted on a monstrous scale with an atheism which is at once positive and absolute in the form of dialectic materialism, the dynamic of Communism. For the first time in history millions of people live by militant atheism, dedicate their lives to the denial of God. The Communist resembles the character in Tennyson's poem, of whom he recorded

"His honor rooted in dishonor stood,  
And faith unfaithful kept him falsely true."

### *The Origins of Atheism*

How does positive, absolute atheism come to birth in the mind of man? Maritain believes that absolute atheism begins with an interior choice in which his whole personality is engaged. A man does not become an absolute atheist because he has speculated on the problem of God. He accepts the old platitudes, of course, such as science having gotten rid of the idea of God from the universe; but they are a mere ruse to defend himself at second hand: they do not represent the compelling motive. Absolute atheism begins when a man decides to reject all transcendent law as an act of moral maturity and emancipation. He resolves to approach the problem of good and evil in a manner which permits him to thrust aside law and ultimate ends. In rejecting the primary values of existence, such a person banishes God entirely from the universe of his life and thought. But this, as Maritain states, is a sort of act of faith "in reverse gear," not an adherence to the transcendent God but a deliberate declaration of war against Him.

Life is hard for and to the consistent absolute atheist. He must be vigilant that the thought of God or transcendent ends do not break into his attitude to life and its manifold events. Just when his spirit is beginning to shake off the trammels of time, he must call it to heel. "It is in ultimates that we see God," said Oscar Wilde very wisely. So the atheist must be careful at all times lest he push the lines of life to conclusions; and since they all converge on God, he must be careful to confine himself to human levels and materialistic ends. To cite Wilde again, the absolute atheist is like the cynic whose life is a living martyrdom endured for the sake of principles in which he does not believe, or rather, in which he tries, with perverted religious fervor, to believe.

From the purely philosophical point of view, absolute atheism is almost identical with Absolute Immanence. Both submerge all spiritual and transcendental values in the torrent of history and becoming. The laws whereby Christian people live become purely relative. In the domain of practical affairs, the consequences are devastating. To reject transcendence is to accept immanence. This is to deny the eternal, spiritual part of man and re-introduce the old pagan belief of total annihilation in endless night. *Nobis cum semel occidit lux, nox est perpetua dormienda.* Absorption in the total flux of things is the only choice left to man—a bleak and uninspiring prospect compared with which a life of Christian penance seems cheerful. The difference is, of course, that the ascetic has a very definite end in view, whereas the atheist is pledged to plod along till shelterless nightfall. It is the difference between climbing a difficult road to an inn of everlasting refreshment and light, and meandering across a dreary moor till the night of nothingness and negation falls.

### *Inconsistencies*

The latter life, if lived consistently, would, of course, be one of stern devotion and grim abnegation, on the supposition that the atheist really believed that his total extinction helped the course of history or the cosmic process. Is there not, even here, a hint of an aim or object creeping in, chill as a winter dawn, it is true, but still lending the atheist's life some purpose? How hard to kick against the goad of love and logic! It does not require a psychologist to detect a



note of *Schadenfreude* in the atheist's desire to see himself and all mankind sacrificed to the Minotaur of history. It is almost as difficult to live without joy of some kind as without love! It is not the only instance in which the Communist and the Calvinist find themselves on common ground. One needs a courage higher than the saint's to live either role with full consistency; and since their philosophies are riddled with inconsistencies, this would not appear to be possible. God, who created human nature wonderfully and more wonderfully redeemed it, placed upon it no such burdens as absolute atheism demands.

### *The Saint and the Atheist*

We are prompted to inquire whether the atheist or the saint makes the more decisive break, the more absolutely renunciation. As all ages have agreed to call St. Francis of Assisi the perfect Mirror of Christ, let us take him as our example. Recall how, after the rupture with his father, he fled to the Bishop of Assisi to whom he revealed his intention of serving his Heavenly Father. Shortly afterwards, in the presence of the Bishop, some clerics and his father, accompanied by his friends and relatives, Francis stripped himself naked and handed his apparel back to his father. Like everything St. Francis did, this incident was symbolic, and painters have found it an inspiring theme. What is significant and arresting about the affair is the absoluteness of St. Francis' renunciation. St. Francis' devotion to Lady Poverty is also indicative of his absolute renunciation. It is highly significant that he was also known as the most joyful saint that ever lived, the only really happy man on whom the light of Brother Sun even shone.

### *Attitude Toward "The World"*

St. Francis did not renounce the world and its ties out of hatred of "the world." Far from it. His aim was to help change the world; to elevate it, he felt he had to lift it from a position above. No sandal straps, however strong, were going to elevate the world as long as he remained inside, compromised with its shortcomings and weaknesses. For he did not wish to retreat to the cloister, where, indeed, thousands of saintly souls were praying for the world and saving their own souls. He wanted to clean up the world. So he made the clean break. In the person of his mercenary father, St. Francis rejected "the world," as Christ identified it and as the Church under-

stands it today: the moneychangers, the Scribes of corrupt literature, the Pharisees whose legal technicalities can twist the law to unjust ends, the hypocrites who pretend to disarm and extend the hand of friendship while they are secretly piling up armaments and maintaining slave camps, the idolators of social prestige and wealth. One great principle the Poverello stressed—the same propounded by the Bishop of Hippo: *Diligite homines, interficite errores*, love the sinner while slaying the sin.

The absolute atheist, in the Communist form, is also pledged to combat the spirit of "the world." He, too, is the avowed enemy of social injustice. He makes no distinction between the guilt and the guilty. From the time of Lenin on, Communists have sworn to liquidate Capitalists as a class, and have given repeated boosters to the eternal war on ideals of Christian charity and tolerance. But the only god the atheist can invoke in his struggle is the god of history, and the world has grown grey, and occasionally red, with its breath. We are continually stumbling over contradictions when we examine the atheist's approach. For instance, why does he trouble to better the world at all if everything is being swept forward in the torrent of time? And if history makes things happen, we cannot deflect its course, "or call it back to cancel half a line."

### *Types of Loneliness*

The saint carries forward his task, rejoicing in his world of liberty and love. Because of his love, he sacrifices his liberty; in so doing, he condemns himself to loneliness. "The saint alone treads the grape," says Isaiah, "and among the people there is none with him." His loneliness is filled with God; and who so has the sun to flood his heavens has no need of stars.

The loneliness of the atheist, on the other hand, is barren and bitter. He is the loneliest man alive—or dead. Recall the comment on the atheist laid out in the funeral parlor: "All dressed up and nowhere to go!" He has forced himself into a position of isolation. For him the lines of history do not converge on the heart of God; they remain as inflexible as rails, without points of arrival and departure. There is no person to love, and, logically speaking, no point in loving at all. Loneliness, such as this, is the essence of Hell. How terrible is the servitude demanded by Satan of his disciples, and how bitter their yoke and heavy their burden!



# Housing for the Elderly

## IV. COMMUNITY AND PARISH ENTERPRISES

Rev. James D. Loeffler, S.J.—Augusta, Georgia

(Concluded)

A NUMBER OF THE SERVICES required for the aging may be tax supported or tax assisted: they are so in fact in many communities. Local "Councils for the Aging" are frequently pressure groups urging additional government aid as well as Community Chest or United Fund support. There are two fields in which this aid seems necessary: health and housing.

In the matter of health, where modern costs of medical care have soared far beyond the range of pensions, insurance or Social Security for most people, well-organized public services are, or should be, equipped to function more surely and effectively than private or individual efforts. As far as seems feasible, these services should be provided in connection with the housing itself, avoiding the inconveniences of travel and transportation for the elderly.

As for housing, there are so many attractive investments available today that few care to risk long-term loans for housing those whose incomes are small and life-expectancy brief. Banks and insurance companies who spend thousands of dollars in promoting good public relations, are afraid of jeopardizing good will by facing the possible necessity of foreclosure on a house for the aged poor. It is true that individuals who have ventured into this field have found it both inviting and profitable and have continued to expand their holdings in it. But this is not widely known nor has the idea been sufficiently sold to the country as a whole. Hence the place of government in the field of mortgage investment or insurance in such housing; it is only when the government goes farther and attempts to incorporate its social theories in the housing it promotes, that it goes astray. Provisions of the Housing Bill of 1959 (Public Law 86-372—"Direct Federal Loans") appear to be getting us away from this.

### *Parochial Responsibility*

Other services for the elderly, of a more personal nature, involve parochial and community responsibility—a major responsibility. The Housing and Home Finance Agency booklet, previ-

ously referred to in this series, says: "Local religious groups . . . can and should make an important contribution in this area." Unsponsored and uncared-for colonies of the elderly are hardly conceivable and could become rather pitiful situations. With an eye to caring better for their aged, both parishes and dioceses should vigorously promote both commercial and non-profit types of housing for the elderly, providing or recommending sites for it near the churches, where overseership and attendant services could be easily had.

Where churches, the United Fund, local investors and government can work together on an overall plan, an ideal situation exists for the solution of the housing needs of the elderly in the area. Given below are certain recommendations drawn up for a committee on elderly housing in a city of 150,000 population, which could be adapted to fit communities of any size. In this community, a Golden Age Center close to the heart of town had been constructed by the city. Surrounding it was a landscaped park, and all was administered by the Park and Recreation Department which arranged for a women's civic group to administer the center. Seasonal indoor and outdoor games and recreation were provided, together with dances, parties and other special events—all for the elderly.

The plan recommended that, if private investors could not be found, the Public Housing Authority take over and renovate, for the use and convenience of the aging, a hotel or large apartment building in the vicinity of the Golden Age Center. The building would provide efficiency apartments for one and two occupants, with street level entrances and elevators. The street level floor would have a common dining room, barber shop, beauty parlor, and health center, the latter to be serviced by the public health department with periodic visits of dentists, doctors, opticians and public health nurses. It was further recommended that if a suitable building could not be found for the purpose, the Authority



undertake to construct such a building in that area.

The management of such a housing project would, of course, ultimately rest with the Housing Authority if constructed by them, and the rentals would be based on incomes according to the customary formulas, with deficits assumed by the Federal Government. Arrangements would necessarily be made by the Authority with the health, recreation, religious and welfare agencies for the various services needed for the well-being and happiness of the residents. A preliminary estimate indicated the need for 80 to 100 housing units for the area, though this could conceivably double unless other suitable housing for the elderly were not simultaneously divided elsewhere about the city.

Hence it was also recommended that, if private investors could not be found, three or more one-story motel-type buildings be built around landscaped patios in outlying populated areas near shopping centers. These should be so located that the elderly residents could be recruited from nearby areas, and not have to cross arteries of heavy traffic in going to the shopping centers or churches. These structures should contain from 18 to 40 units apiece, as local needs dictate. Among the residents should be included at least one practical nurse and one gardener-handyman.

Finally, it was recommended that the Authority seek 10 to 15 sites (or more if needed) near churches and social or civic centers (where such exist) for the construction of low-cost group dwelling units for the elderly of the immediate area; that the Authority seek firm commitments from the near-by church, or the religious organization it represents, or one of its societies, to provide the useful and necessary personal services to the residents in cooperation with the Authority's administrator; that a dispensary, and infirmary rooms in the number deemed necessary (2 to 5), and a

small clinic room, be connected with each group of units; and that the Authority, through the city-county health office of the general hospital, arrange for periodic visits of nurses, doctors and dentists, as may be required, to each of these housing projects.

Such services should also be supplied to all other non-profit institutions for the elderly already existing or to be constructed, unless such services are already freely and voluntarily given.

### *A Parochial Opportunity*

Thus, under the Housing Bill of 1959, any parish with the backing of the Bishop could construct such housing as a part of its plant, near the church, with no financial outlay. It would be self-liquidating and self-sustaining. It might even be a source of income to the parish, and would certainly help many elderly people to live near the source of their spiritual strength and health, enabling them to partake of daily Mass and Communion. In addition, many scattered sick calls would be unnecessary and few would die without the sacraments.

Existing "Homes for the Aged," where people are often compelled to live remote from their homes and friends, could then become nursing homes for the helpless and incurable: there is everywhere a serious shortage of such homes. The efforts of the good Little Sisters of the Poor and others caring for the aged could thus be concentrated on those in greatest need of this care, and relieve hospitals of those patients who occupy beds unnecessarily and at great cost, but have nowhere to go. This applies to county and state homes for the aged as well as to private and religious institutions. Our opportunities for good are multiplied, misery is relieved—all without cost and with considerable savings for all. The "Home for the Aged" is practically as obsolete as the "poor farm"—a relic of more barbarous primitive times.

---

The super-organized society of the future may prove to be a flexible framework within which we may work out our individual salvation in practicing the social virtues. Or it may turn out to demand total undivided commitment to material production and material pleasure. If the latter alternative proves true, then the Christian can

have no part in it, for to the followers of Christ, the Carpenter of Nazareth, the economic process is a means, not an end. They have no lasting home in the world of business.

GABRIEL FRANKS, O.S.B.  
*The Abbey Message*, Dec., 1959



## Warder's Review

### *Khrushchev's Feigned Indignation*

IT SURPRISED US NO little that the secular press of our country gave such scant attention to the real motives which inspired Khrushchev's rantings over the "spy plane" incident. Obviously, most of our papers seemed willing to agree that the Soviet dictator was sincerely offended over this spy venture. Much more realistic and factual was the comment of *The Wanderer* in its issue of May 12:

"Whatever were the intentions of Khrushchev and his Government before the plane was shot down, they are the same now. These very realistic men are perfectly aware that espionage is a two-way street and would hold us in contempt and take advantage of our gullibility if we did not keep an eye on them as they do on us. The incident may make a difference in what Mr. K. says, but not in what he does."

Khrushchev did make capital use of the incident for pre-summit propaganda purposes. He would have largely failed in achieving his end in the Free world had the whole incident been handled more factually by our press. At this late date it should be obvious to every reasonable person that the Kremlin makes it own issues. The very purpose which supposedly made necessary the latest Summit meeting was completely fictitious—the Berlin question. The issue over the divided former capital of Germany is entirely of Khrushchev's own making. There has been no breach by the Allies in the international agreements governing Berlin. The plain truth is that Soviet designs for the ultimate subjection of the entire city and of Western Germany were not materializing. Hence the intent of the Soviet dictator to wring new concessions from the Western powers to further the plan of world domination by Red totalitarianism.

Khrushchev's feigned indignation over the spy incident, while immediately directed toward giving the Soviets a favorable bargaining position at the Summit, undoubtedly served their sinister purposes. For one thing, this incident quite successfully diverted the attention of the world from certain Soviet maneuvers at subversion. Let us

take a cursory glance at some of these recent phases of Soviet intrigue.

As Dr. George N. Kramer suggests in *The Progress* of May 6, there was something "mysterious" about the student demonstrations which suddenly broke out in widely separated countries against governments that were just as suddenly found to be corrupt and dictatorial. He refers to the demonstrations and riots in South Korea, Istanbul and Tokyo. In the latter city, some 6,000 students broke through a police cordon and surged toward the Japanese Diet compound where the new Japan-U.S. security treaty was being considered for ratification. Lately we have had disorders in San Francisco caused by students and other young people who tried to interfere with investigations being conducted by a Senate Subcommittee on un-American Activities. Are we to believe that in these widely separated cities young people are responding to a spontaneous urge in the name of freedom? Dr. Kramer is more realistic. He says: "For many years having been a student and having been associated with college students for the greater part of our life, we have yet to see a spontaneous student demonstration. Always there was some sort of leadership. . . . It has now become a well-known stratagem of subversive agents to get non-Communists to do their spade work."

Another Catholic columnist, Mr. Richard Pattee, sounds a warning note in regard to Africa. "There is overwhelming evidence," he writes in *The Monitor* of April 29, "that the Communists' drive for Africa—especially for the New Africa that is becoming independent—is well under way." As a case in point he cites the Republic of Guinea which is gearing its economy and its diplomacy more and more to the Soviet dominated bloc.

Catholic leaders have found it necessary to warn against Red infiltration in various other countries. A recent dispatch quotes Bishop Francis J. McSorley, O.M.I., Vicar Apostolic of Jolo in the Philippines, to the effect that Communists are being smuggled into those islands to stir up dissension between Moslems and Christians.

Upon his return to Manila after receiving the Red Hat at the consistory of March 28, His



Eminence Rufini Cardinal Santos issued a warning against possible Communist influence in Catholic Action organizations. The Cardinal stated that there have been attempts to undermine the strong structure of the Filipino family. In his warning against Communism, he said that it can infiltrate education, culture and amusements, deterring them from their legitimate objectives, but that it cannot triumph "as long as family ties are kept intact by the sincere practice of the Faith."

Similarly, the Bishops of the Marche regions in Central Italy warned their people that Catholics should have no political dealings with Marxist Socialism. They found it necessary to remind their subjects that "the decree of the Holy Office of July 1, 1949, condemning membership in the Communist Party, also condemns those who help Communism by cooperating with it."

Elsewhere in this issue reference is made to the collectivization of all farms in East Germany. This latest effort of oppression has resulted in an influx of many new refugees into West Germany through Berlin.

Khrushchev and the Kremlin have many reasons for wishing to divert the attention of the world from their true intent of world domination so clearly manifested by acts of subversion throughout the world. It is unfortunate that our press generally, as well as narrow political interests in our country, have permitted the "spy plane" incident to serve the Soviet purpose. The Communist inspired policy of coexistence and Khrushchev's visit to the U.S. seem to be paying dividends for Soviet imperialism.

### *Is the Parochial School Outdated?*

REPORTS ON THE RECENT convention of the National Catholic Education Association in Chicago highlighted statements which recommended that all parochial schools abandon their autonomous positions and consolidate under diocesan control. The *New York Times* of April 22 quotes the Rev. Neil G. McCluskey, S.J., of the *America* editorial staff, as follows:

"The parochial school as an independent, parish-controlled operation is an anachronism. For the greater good, all parochial schools should become diocesan schools. We speak loosely of a Catholic school 'system,' but only a few dioceses approach education systematically."

In similar vein, Msgr. John B. McDowell,

Superintendent of Schools in the Pittsburgh Diocese, is quoted as having deplored the fact that individual Catholic schools "often enjoy too much autonomy." "It should be evident," he said, "that we cannot afford to have 100 different schools operating in 100 different ways in 100 different places."

In discussing parochial schools, we normally think in terms of the elementary grades. While some parishes maintain high schools, the vast majority do not. As a rule, secondary education is diocesan in every aspect, although the cost of maintenance, teachers salaries, etc., of high schools in the Archdiocese of St. Louis has lately been made a parish responsibility. The financial burden of each institution is prorated among the parishes of a given district. The education, of course, is completely under diocesan control.

As regards elementary schools, the feasibility of diocesan-wide control of curriculum, policy, methods, etc., can hardly be questioned. Without such coordination we simply do not have a system. But while recognizing the merit of centralized education, must we also subscribe to the total abolition of the grade school as a parochial institution? We think not.

Our parochial schools are a grand tribute to the Catholics of our country and the object of admiration of their co-religionists elsewhere. They bring the responsibility of elementary education to the people on a small community level. If these schools become completely diocesan, the parishes will still have to maintain them; but it is very doubtful if the people will remain as generous in their support. Perhaps it was this consideration which prompted an official of the Archdiocese of New York to question the diocesan plan as impracticable, at least for larger dioceses.

There are other important aspects to consider. While it is true that Catholics in other countries have gotten along without parochial schools, it is conjectural whether the Church in the U.S. would have attained its present strength without them. Our schools are an integral part of our parish life. They make it possible for the parish to have its full impact on the growing child: the source of the sacramental life provides also the elementary education and spiritual formation. That, to us, has always been a cherished ideal. We hope it will never have to be sacrificed in the name of any real or supposed educational efficiency.



# Contemporary Opinion

IF THE IRISH-AMERICAN paid as much attention to the land of his origin as the American Jew pays to Israel, Ireland today would indeed be a thriving garden spot instead of a depressed green area of the earth. If the Irish-American lavished his interest and coin what the Italian-American does on Italy, the emptying of the Emerald Isle would cease.

But when an American business man of Irish extraction searches for a place to expand his business interests outside the continental U.S., he is more inclined to build his plant in, let's say, Puerto Rico, Venezuela or West Germany than in the country that gave him or his family their start.

The industrialization of the six counties of Ireland under British rule is but a sample of what Eire could achieve if some of its silk-hatted sons—marching on Fifth Avenue today (St. Patrick's Day)—would think of the Ould Sod as worthy of their sheckels as it is of their sentimentality.

BOB CONSIDINE, in the  
*Evening World-Herald*  
Omaha, Neb., March 17

---

Without realizing it, we have, especially since the death of John Foster Dulles, been repeating the same pattern of retreats and concessions and adjustments to tyranny which twenty years ago reached the point of no return at the Munich Conference. Although in the months before his death, Dulles did hint at the possibility of several concessions to the Soviet viewpoint, in general he did his utmost to hold the diplomatic line—despite the pressures that were brought to bear on him by our British allies and despite the inadequacy of our military posture. Since Dulles' death the conduct of our foreign policy has been deteriorating at an alarming rate.

We have the power, if we can find the will, the understanding and the leadership, to reverse this trend. But if Western policy continues to be governed by timidity, complacency, self-deception and lack of direction, there is reason to fear that the purchase of time so proudly proclaimed in the Camp David agreement will prove to be a prelude to disaster.

SENATOR THOMAS J. DODD  
*Senate Document No. 78*  
86th Congress, 2nd Session

The history of universal suffrage is less than two-hundred years old, and an honest history of it, in all the countries which have adopted it, would give a very different picture to that which exists in most people's imaginations now, when it has become the unquestioned orthodoxy. The truth is that the very old institution of the franchise, in antiquity or the Middle Ages, was always a limited franchise, closely related to property, or where, as in Rome, a vote was widely enjoyed, it was for the purpose of electing officials with strictly limited powers, who were but part of a highly complex constitutional system designed to keep authority divided. In modern times the most politically advanced countries, like those of Western Europe, moved very cautiously towards universal suffrage. In Britain agricultural labors received the vote as late as 1885, and women less than fifty years ago. Any honest history of the franchise in America and the British Dominions would be full of murky pages, and it may be said that the system worked as well as it did through the legal inheritance of these new countries, the ingrained respect for the rights of property, and through the absence of the radical challenges and basic scepticism with which the twentieth century is full. There was a modest conception of the proper scope of government, and today people look back and comment on the carelessness with which governments made minimum provision, as in workhouses, for the unfortunate, and left private charity or benevolence to carry nearly all the burden of social welfare. But it should be recognized that politics would have been a much more violent business but for this modest view of the proper duties of governments. These conditions do not prevail in the new states in this century. The uneducated crowds in Asia and Africa shout for national independence, expect immediate benefits in the material order, and are under great illusions about how much can be done for them and how soon. Political life is not likely to be calm or very tolerant, and the odds are very much against the parliamentary system of the British model, with the executive, drawn from an assembly and responsible to it, having a very long life.

*The Tablet*  
London, March 26



# THE SOCIAL APOSTOLATE

Theory

Procedure

Action

## *More Effective than Verbose Negotiations*

A SPLENDID EXAMPLE of initiative and enterprise was called to the attention of the House of Representatives by the Honorable Frank C. Osmer, Jr., Member from the State of New Jersey. Mr. Osmer told his colleagues of three New Jersey Catholic priests who "have been quietly engaged in a down-to-earth activity that, in my opinion, will do more to promote world peace and good feeling than many of the verbose negotiations presently being conducted at Geneva and elsewhere."

The priests involved are Fathers Charles McTague and Richard P. O'Brien of St. John the Baptist Church in Fairview, N.J., and Father James J. Carroll of neighboring Ridgely. The project which these priests have inspired and which they direct combines an efficient campaign for the dissemination of religious truths to counteract Soviet-Marxist atheism, with a well-coordinated program of charity and rehabilitation for the benefit of refugees who are the victims of Soviet oppression. Referring to the work of these priests, Mr. Osmer said on the floor of the House: "All Americans can join in praising the extraordinary accomplishments of these three clergymen. . . ."

Public attention was called to these accomplishments through an article in the *New York Mirror* of April 17. Permission was granted to Mr. Osmer to have this article printed in the *Congressional Record* under an extension of his remarks. Authored by Claire Curran and Harry Altchuler, the article, as reproduced in the Appendix of the *Record* of May 6, reads as follows:

For once, Radio Moscow was right—well, almost.

"One hundred thousand American saboteurs are flooding our mails with obscene literature," was the thundered warning over the Soviet airwaves.

Pretty close to the truth for Radio Moscow.

Of course, the number wasn't 100,000; it was exactly 2.

And they weren't saboteurs, they were two Roman Catholic priests from Fairview, N. J.

And what the Reds termed "obscene literature" was a mimeographed catechism in Russian.

The Reverend Charles McTague and the Reverend Richard P. O'Brien, of St. John the Baptist Roman Catholic Church, on Anderson Avenue, Fairview, were delighted when they heard of the broadcast warning.

It meant their Operation Contact was off the ground to a flying start.

Sticking a hundred pins into a huge map of the Soviet Union, they had selected 100 towns and sent a bundle containing 35 copies of the catechism to an address in each town.

The squawk of rage meant they were getting through.

Since then, they have busily sent more bundles to more towns behind the Iron Curtain; not only catechisms but pamphlets spelling out Christian doctrine and the philosophy of freedom, put into Russian, Hungarian, Polish, and other East European languages by refugees who have escaped to America.

The genesis of their project goes back to a day in the 1930's when Father McTague—then a slight, dark-haired teenager from Buffalo—shipped out as an apprentice seaman during one summer vacation from high school. Standing on the deck of a Honolulu-bound freighter, he heard a fervent Communist agitator exhorting the sailors.

"Why," the boy wondered, "doesn't somebody do something about this?" And instantly in his heart another question echoed: "Why don't I?"

The nerve center of Operation Contact is an old-fashioned desk littered with books and papers and a creaky Russian typewriter in the study of the church. A detailed map of the Iron Curtain countries on one wall is pricked with the pins which show each village where the story of free worship and unfettered thought has been sent.

It is ironic that Fairview should be the center of this pamphleteering activity; for it was there, along the same Anderson Avenue, that Leon Trotsky, the passionate pamphleteer of Communism's early days, traveled



daily where he worked as a smalltime bit actor in a Fort Lee movie studio.

Another large and more personable project—which fits hand-in-glove into Operation Contact—began with a phone call from Camp Kilmer.

It was in the wake of the 1956 freedom flight of Hungarians from the blood-bathed Danube Valley. The refugees were processed at Kilmer for resettlement all around the country. When the work was just about over, the military commandant called Father McTague. "If you would take the last three," he said hopefully, "we could close down the camp."

"Send them along," was the word.

The priests rented quarters for the three Hungarians and arranged for a retired Hoboken policeman to become their "housefather" until they could get along by themselves.

But that was only the start of the story. Within 3 years there were 168 of these refugees to be settled around the area. The priests walked the streets of Fairview, Cliffside Park, Edgewater, Fort Lee, and North Bergen, searching out vacant rooms and apartments.

Landlords were difficult. The prospective tenants had no money, no jobs, few could speak English, some of them had large families. But the rooms were found and the money scraped together, much of it from the priests' own modest stipends.

Snowy mornings, Father McTague, a band of Hungarians trailing him, would ring doorbells to find them jobs sweeping sidewalks and driveways. Father O'Brien canvassed local industries, persuading embroidery-plant

operators to hire refugees. Restaurants took them on as dishwashers, counter men and chefs' assistants. Carpenters hired apprentices.

Father McTague and the Reverend James J. Carroll of St. Matthew's Roman Catholic Church in neighboring Ridgefield pooled their savings of \$400 to start a credit union, lending money to the escapees. It is flourishing now, and all the early loans have been repaid.

A co-op was opened with a bright, pretty 13-year-old blond youngster from Austria as storekeeper. When one of the refugees ran short in his budget because of an employment agency fee to get him a job, Father McTague and a woman parishioner began an employment agency of their own with no fees.

The entire little town of Fairview—population 10,000—put its heart into welcoming the refugees. Homes were thrown open, jobs were turned up, English classes were also formed.

Along with receiving, the refugees had things to give. Several of them entered the Army and have found spots in the translating division of the Intelligence Corps. And with a score of willing translators on hand, the priests have been able to step up their output of pamphlets.

Father O'Brien, with almost 40 years in the priesthood behind him, and his young curate, Father McTague, have turned group action into a dynamic anti-Communist movement. Call it a phase of the cold war—but "cold" is hardly the right adjective. For this is warm, human, people to people. And they have shown that it works.

### *Oberammergau in the Nuclear Age*

IT WAS THE YEAR 1633. Protestants and Catholics were fighting each other tooth and nail in the Thirty Years War on the Continent. In England, Oliver Cromwell was brewing civil war against Scots and Irish, and in the new world near Plymouth a three-year old Pilgrim community was renewing prayers of thanksgiving for deliverance from all ecclesiastical oppression as

such. While Christians were massacring Christians, the villagers of Oberammergau in Bavaria were fighting another kind of aggressor, the dreaded plague.

Borne westward from the Orient by the lowly rat, the Pest was already making strides in the pre-Alpine villages of Upper Bavaria, with Oberammergau next on the list for decimation. The village folk knew, without radio or television, that the Black Death was near. Medicine being



in its infancy, the origins of the disease were not yet explored. It was believed that it came from an evil spirit. Had not the village smith told his cronies of seeing it approach in the shape of a little blue flame? And had not more than one of the women-folk foretold its coming in a thick and evil-smelling mist? Lads driving cattle home from pasture had been frightened by it in the guise of a weird animal, and the parish priest himself had predicted its imminence in the recent eclipse of the sun and in a comet seen whirling across the sky in the black of night. These were all sure signs that pestilence was stalking the outskirts of the village. Soon bonfires were spiralling up smoke as juniper and valerian brush were set afire to drive away the evil demons. But to no avail. Closer it came and soon the Reaper, death, was cutting into the heart of the little Bavarian settlement of Oberammergau. One account says: "The church registers of the period show that, three months later, eighty-four adults and an unspecified number of children had been interred, all plague victims."

The same story tells that the village elders met in desperation and went in procession to the church where, in the name of every person in the village, they solemnly pledged that they would present a drama of the Passion and Resurrection of Our Lord "every tenth year for all time." From that day on, no more deaths from the plague were reported. Although Passion plays go back into the 1400's, where they began as short preludes to Easter plays, this play at Oberammergau was new in that it would be re-enacted every decade "for all time."

This year the Passion Play will take place for the thirty-sixth time in slightly more than three centuries. Although the majority of the village's inhabitants are Roman Catholic, and all main performers are of that faith, people of all colors, creeds and climes come to sit from early morning until nine at night and witness what Bavaria's Minister of Education has described as a portrayal of the "fate and experience of the entire human race." It has been said that wars, bans and opposition cannot destroy it.

A special planning committee was set up more than a half year in advance of the opening date, May 18, 1960. Its task includes the solemn renewal of the vow made in 1633, when the first play was performed. The Village Council resolved: "We shall perform the Passion Play again in 1960, mindful of the pledge and true to the

promise of our forefathers." Except for the war years, the vow has been faithfully kept, and 1950 saw the scars of bombings sufficiently healed to allow its production again after a 16-year interval. The Planning Committee also selects the actors and chorus; it is not the intent of the citizenry of Oberammergau to send professional actors onto the stage. Which is not to say they lack talent. That talent is inborn, an outpouring of natural religious conviction and devotion. The play, said the mayor of Oberammergau, is to be "just as it always was. Then it will have God's blessing."

This year's cast includes Anton Preisinger, owner of the inn *Alte Post*, as Christus; Hans Schwaighofer as Judas; Benedikt Stückl, Jr., as Caiphas, and Melchior Breitsamer as Pilate, all of whom participated in those roles in 1950. Mary, the Mother of Christ, will be played by Irmgard Dengg, a clerk in Oberammergau, and Mary Magdalene by Anneliese Mayr. Both young women are only 21 years old. No one is dispensed from normal job responsibilities in order to allow time for play rehearsals. All that must be worked into their leisure time schedule. "Judas," in private life the director of the States Carving School, is a creative artist, presently working on a figure of the Savior carved out of oak. The 60-year old owner of a sawmill, Pontius Pilate, will play this role for the fourth consecutive time, a record in the play's history.

Preparations for the 1960 performances, which include road improvements, renovations and planning of adequate lodging for guests, have been under way for quite some time. Special emphasis, however, has been placed on the development of new stage talent and children's choruses. Some 300 youngsters have been trained in the public school at community expense in singing and playing instruments. A biblical drama entitled *Job*, bearing resemblance to the main play, was presented several times last summer for practice's sake.

To be sure, Oberammergau has come in for more than a normal share of the limelight, due to the Passion Play; but publicity is something that these simple Bavarian people take in stride. President of the local administration, Dr. Johann Mang, interprets this world-wide aspect as a factor that harbors special meaning in a world in which material goals have assumed top priority. He feels that in this nuclear age, with science explaining all things to all people, the presentation of the Lord's Passion and Resurrection—es-



pecially in light of the vow made and faithful adherence to it—can provide people everywhere with a needed opportunity for reflection and edification. "The view of the Cross and the solemn promise behind the play should serve as

an admonition to participants as well as spectators for the present and the years to come."

MARY C. WUSCHEK  
*Sudeten Bulletin*

## SOCIAL REVIEW

### *1960 Liturgical Week*

THE 1960 LITURGICAL WEEK, sponsored by the Liturgical Conference with headquarters in Washington, D.C., will be held in Pittsburgh, August 22 to 25, under the patronage of the Most Reverend John J. Wright, Bishop of Pittsburgh. The theme for this year's liturgical rally is: "The Liturgy and Unity in Christ."

The program calls for major addresses by twelve leaders in the liturgical apostolate at general sessions, special sessions for various groups, and a theological institute for priests, seminary professors and advanced students of theology. At a general banquet on August 23, the Spaeth Liturgical Award and Cardinal Lercaro Medal will be presented to the winners of the architectural design competition. Headquarters for the Liturgical Week will be the Penn-Sheraton Hotel in Pittsburgh.

### *Day Care for the Aged*

THE HEALTH AND WELFARE Council of Metropolitan St. Louis has reported the existence of a day care program for older persons. This program is available to members of the Jewish community through the facilities and services of the Jewish Center for the Aged. This program has been organized with a view to helping older Jewish residents in St. Louis who live alone. Lodging arrangements are made to provide residence with friends and relatives to curtail physical and mental deterioration through participation in the program and activities of the Center. Experience with residents at the Center has indicated that proper nutrition, activities programs, a sense of belonging, and a feeling of being useful members of society are important factors in improving and maintaining mental and physical health.

The day care plan for the aged at the Jewish Center offers five major programs: work therapy, meals, religious activities, leisure-time activities, and medical care.

### *Vatican Library*

ACCORDING TO ITS 1959 report, the Vatican Library has more than 60,000 manuscripts and approximately 700,000 volumes of printed matter. It continues to maintain its position as one of the world's chief research centers. During the past year, the Library allowed full use of its facilities to 1,477 scholars of every nationality. These scholars, who may spend months or years working on projects of learning in the Vatican Library, are given working space and are served by officers of the Library.

In 1959 there were 8,587 registrations for the use of the manuscript rooms; 12,456 requests for permission to examine the codices; 12,688 requests for admission to the consultation rooms, and 13,595 requests for books.

Thirty new manuscripts, 4,200 items of printed material, and many periodicals were added to the collection of the Vatican Library last year. Microfilm facilities for researchers were expanded by the addition of fifty-six new rolls of microfilmed documents including thirty-eight copies of ancient and valuable manuscripts and fifteen rolls of printed material.

### *"Occupation" Children*

CATHOLIC AND PROTESTANT groups in West Germany have united in the sponsorship of an organization to assist approximately 1,500 illegitimate children of German mothers and Negro fathers from the U.S. occupation force. These children, now fourteen years of age, are about to leave school. One of the chief concerns of the interested organization is to find jobs and apprenticeships for the young people, and to break down general prejudices.

There is a total of approximately 72,000 West German children fathered by foreign occupation troops. Of this number about 6,000 have Negro fathers.



### *Traffic Casualties*

THERE WERE 900 MORE deaths and more than 50,000 additional injuries on U.S. highways in 1959 than was the case in 1958, according to statistics compiled by the Travelers Insurance Companies. Fatalities climbed to 37,600, and more than 2,870,000 people were injured as a result of automobile accidents.

The figures were released by Travelers in its annual highway safety booklet, entitled this year *The Dishonor Roll*. It was reported that more than 3,000,000 copies of the booklet are being distributed throughout the country. In the report it is stated that more than 62,000,000 men, women and children have been killed or injured by automobiles since these vehicles first appeared on the scene. More people have died on the highways than on our nation's battlefields. More have been injured than in all the world's wars combined.

By far the biggest single cause of accidents resulting in death or injury was speed. More than 43.1 per cent of the deaths and 38.8 per cent of the injuries were blamed on speed. Second biggest killer was the driver on the wrong side of the road, who was blamed for 15.9 per cent of the deaths. Although making up less than 14 per cent of the driving population, drivers under 25 years of age were involved in nearly 29 per cent of the fatal accidents. There were 13,140 young drivers under 25 involved in fatal accidents during the year—2,010 were under 18.

---

### *Church Membership in the U.S.*

CONTRASTING WITH THE OPTIMISM of a few years ago concerning a religious revival in the U.S. is a recent estimate that church membership in the country, as a whole, is steadily losing ground in ratio to the nation's expanding population. This conclusion is predicated on a recent inter-denominational survey.

Writing in the *New York Times* of April 30, David Anderson states that every year one million persons are being added to the 66 million Americans who have no church affiliation. In 24 states, more than half of the total population lives without religious ties, while in 110 countries it has been found that 80 per cent of the people are similarly unaffiliated.

This analysis of the religious situation was presented to the Board of American Missions of the United Lutheran Church by the Rev. Donald L. House, the Board's executive secretary.

### *Collectivization in East Germany*

DURING THE MONTH OF APRIL the Communist press announced the completion of land collectivization in East Germany. The complete elimination of private land ownership was brought about during a three-month drive. Thus East Germany becomes the first European country outside the Soviet Union to have complete rural collectivization. Even Bulgaria, regarded as the most "progressive" of the European satellites in this field, claims only 97 per cent of all farmland collectivized. Collectivization in other satellites ranges from 12 per cent in Poland to more than 70 per cent in Hungary and Czechoslovakia. When the East German drive was opened, only 52 per cent of the country's farmland was owned by collectives or nationalized farms.

The ruthless pressures exerted in the recent drive for collectivization has directly resulted in a new exodus of Germans to West Berlin and West Germany. During Easter week 6,478 persons passed through *Marienfeldes* gates in Berlin—more than double the average weekly exodus in the past year. Typical of the reports given by the farmers who took flight is that given by one who had owned 100 acres of farmland near Rostock. He said:

"The Communist Party functionaries took our last penny. After they took over the land, they blocked my bank account. I not only had to put my land into the collective, but also to contribute 7,500 East marks in capital. For that I was supposed to get paid 6 marks a day and have the privilege of keeping one cow and six chickens to improve my standard of living."

---

### *Catholic Press Annual*

PREPARATORY TO ITS Golden Jubilee Convention, which held its sessions in Washington, D.C., May 10-13, the Catholic Press Association issued its first *Annual*. Both from a technical viewpoint and as regards its contents this sixty-page booklet is a thing of merit. In its own way, this first *Annual* testifies to the great progress made by the CPA during the first half century of its existence.

The contents include: a pertinent quotation from Pope John XXIII, messages from President Eisenhower, Archbishop E. Vagnozzi, Apostolic Delegate to the U.S., Archbishop Karl J. Alter and other dignitaries; portraits of past presidents of the CPA and past Episcopal Chairmen and Honorary Presidents; special tributes to Rev. John



La Farge, S.J., Claude M. Becker, a CPA founder, and Charles H. Ridder; a brief history of the CPA; an article on "The Beginnings of the Catholic Press in America"; evaluation of such pioneer Catholic press efforts as *Our Sunday Visitor*, *The Pilot* (founded in 1829), the Pflaum organization, *The Register*, and the *Official Catholic Directory*; and a concluding article on the International Union of the Catholic Press founded in 1935.

A complete history of the CPA is now in preparation. The anticipated date of publication is the fall of 1961.

In the Foreword of the 1960 *Annual*, Messrs. James A. Doyle and Floyd Anderson, business manager and editor respectively, "propose and strongly urge that this be the first in a continuing series of convention-time publications, in which other parts of our Catholic press history will be further illuminated and recorded. With this initial volume now a fact, we truly believe that succeeding editions will grow in size, scope and importance."

The Foreword also expresses a word of gratitude to those who have helped in preparing the *Annual* "by providing back files, photos, reviewing articles and in many other ways..." This expression of gratitude is followed by the request "that anyone who has or comes upon records, information or photographs which might shed light on the history of the Catholic press, to please forward these to the Association's national office (6 East 39th St., N.Y. 16) so that they may be evaluated and utilized for future editions."

We are happy to report that the editor of *SJR*, as director of the Central Bureau, provided several important documents for the preparation of this first *Annual*. The material supplied related principally to the establishment of Catholic Press Month, the idea of which originated with Father F. Markert, S.V.D.

### *Lay Apostolate*

THE LAY INSTITUTE, OPUS DEI, formally opened an international training center on the outskirts of Rome on April 24. The new campus-type institution has for its principal objective the education of leaders for emerging nations. The inauguration of the new international training center was regarded as a sign that Opus Dei, which has its main strength in Spain, has gained the Vatican's endorsement of its plans for worldwide extension. As could be expected, the Vatican has been cautious in its initial acceptance of lay institutes, Opus Dei included.

Ordinary members of Opus Dei take the usual vows of obedience, poverty and chastity. However, they wear no distinctive garb and they continue to practise their secular professions. The Institute attracts principally persons engaged in

intellectual pursuits. Members live in community houses or privately. In either case they turn over to the Institute all earnings not needed to sustain their frugal mode of life.

The *Annuario Pontificio*, the yearbook of the Catholic Church, lists the Opus Dei under the heading "Secular Institutes." The yearbook explains that members of secular institutes "dedicate their lives to the apostolate in its most varied and modern forms." The vows taken by members of secular institutes, according to the *Annuario*, are private. Opus Dei says that its purpose is to "spread among all classes of civil society, especially among intellectuals, the life of Evangelical perfection."

### *Catholic Camping*

THE NATIONAL CATHOLIC Camping Association has issued its 1960 Directory giving pertinent information on all Catholic summer camps in the U.S. The camps are listed according to states. New York has the largest number of camps with 58, followed by California and Pennsylvania with 22 each. Not all the camps listed in the Directory are members of the NCCA.

The 1960 *Directory of Catholic Camps* can be obtained by sending \$1.00 to: Camp Directory, 1312 Massachusetts Ave., N.W., Washington 5, D.C.

### *Missing Germans*

DURING 1959 THE FATE OF more than 338,000 missing persons was clarified through the efforts of the German Churches' Tracing Service. Approximately 900,000 more cases on file with the Service are still awaiting clarification.

The complete card index of the Tracing Service contains the names and addresses of more than 15,500,000 living, dead or missing German refugees, expellees and soldiers. Since its establishment after the end of World War II, the agency has reunited more than 5 million persons with their families. Most of the persons seeking assistance from the agencies are refugees from the Soviet Zone, expellees from the former East German areas annexed by Poland after the war, and repatriates from these areas who have been permitted to leave Poland and resettle in West Germany.

The German Charities Tracing Service is a joint agency of the Catholic *Caritas* and the *Hilfswerk* of the Evangelical Church in Germany. Leaders of the West German Government have warmly praised the accomplishments of the Service which cooperates closely with state-sponsored organizations and the Red Cross in Germany and foreign countries.



# HISTORICAL STUDIES AND NOTES

## PIONEER GERMAN PRIESTS

### III

#### *Diocese of Philadelphia, 1833-1835*

THE PUBLICATION OF THE *Annals of the Propagation of Faith* induced a number of priests to come to the aid of hard-pressed U.S. Bishops. They were welcomed in America, but were forwarned by the editors of the *Annals* about eventual trials and disappointments. The editor of the German *Annals*, Rev. Gregory Waibel, Benedictine of Einsiedeln, wrote as follows in 1833:

"Priests who are ready to sacrifice everything in order to save souls, priests who choose to be poor to gain souls for Christ are sought for by thousands of German emigrants who are straying through the wild forests of America and are dying without the ministration of priests, whilst their children in the Protestant schools run the risk of losing their Catholic Faith. Such apostolic priests are rare; but not so rare are priests who, from dissatisfaction or worldly motives, cross the ocean and upon their arrival find conditions which will cause them great disillusion. Those who have a real vocation for the missionary life, and those who have none, may take to heart what Father Francis Guth, missionary in Philadelphia, writes: 'Philadelphia counts a large number of Germans and, sorry to say, almost no priests who can speak their language. Some German priests were appointed as pastors there, but they have done great harm, since they were hardly representative of the German people. I shall try my best to influence the Bishop to receive no others except such as are serviceable and carry the best recommendations. We need some good priests—apostolic, unselfish, patient and resolute men who are capable of building up the Faith from scratch. Such ministers of God can do an immense amount of good for the Church and would erect great institutions. A priest who wishes to labor successfully in America must be zealous, self-sacrificing and a good speaker. One who possesses these qualities will achieve much. Money-making is one of the greatest dangers in the New World. A man who is not a money-

grabber is an attraction; such attractions make a deep impression.'"

"In these words," adds Father Waibel, "the missionary does not discourage clerical friends and acquaintances who are inclined to follow his example. Far from it, he encourages them to leave their country to emigrate to a field where a great harvest awaits them; where very many people become impoverished in religion and faith whilst they become rich in earthly goods and thus lose their souls, because there is nobody found who will put them on the right road to heaven and administer the sacraments to them. May they heed the call when it comes to them from above. The blessings and good wishes of all pious persons will accompany them to their new field of labor." (*Annalen der Gesellschaft der Verbreitung des Glaubens*, Vol. II, Einsiedeln, 1833, pp. 157-158)

In his report of January 14, 1834, Bishop Kenrick counts among his priests four Frenchmen (including two Alsatians) and three Germans, as well as ten German-speaking priests. He states that German is necessary nearly everywhere (Nolan, *Kenrick*, p. 180). The total number of priests was 35. The German priests were the Jesuits J. W. Bechter, Nicholas Steinbacher and Peter Lemke; the Alsatians were Francis Guth and Francis Masquelet; the German-Americans James Stillinger and Henry Herzog. Two Belgian and one Irish priest were also able to speak German. In his report of May 14, 1835, Bishop Kenrick enumerates the following German-speaking priests of the Diocese of Philadelphia: Francis Guth, Benedict Gasser and John C. van der Braak (Belgian) in Philadelphia; Francis Masquelet and Joseph Stahlschmidt in Pittsburgh; Adrian von der Weijer (Belgian), chaplain of the Poor Clares in Allegheny; James Stillinger, Prince Gallitzin, Peter Lemke, Thomas Heyden (Irish), John Divine (Irish), the Jesuits Paul Kohlmann, Mathew Lekeu, John Bechter, Ferdinand Elias (Belgian), Nicolaus Steinbacher and Boniface Corvin; the secular priests Henry Herzog and John Fitzpatrick (Irish); and finally he himself and his brother, Peter Richard Kenrick, who were learning Ger-



man. Young students in the seminary were made to learn it also. (Nolan, *Kenrick*, pp. 190-191)

Meanwhile, Bishop Kenrick received the first shipments of church goods for his diocese. In 1833, the editor of the *Annals* announced that the German Branch of the Society, embracing Germany, Alsace and Switzerland, was ready to send church goods to the American missions. "Two years ago," he writes, "a good priest of Switzerland offered us some items, but at that time we had no funds to forward them across the ocean. Now the Society will pay the expense of transportation. We now request friends of the missions to send us chalices, albs, linens, rosaries, crosses, pictures, etc. We will report on donations of such articles."

The first shipment was to be divided between Philadelphia and Detroit. On January 16, 1835, Bishop Kenrick wrote from Philadelphia to the Benedictine Father Gregory Waibel in Einsiedeln the following letter of thanks:

"I am very much obliged to the Society of the Propagation of the Faith for the shipment of church goods which was sent in June of last year (1834). I am very grateful for these goods and I kindly request you to convey to the Society my heartfelt thanks and to give the donors the assurance that I shall distribute these goods according to their wishes. The box arrived here in Philadelphia on January the tenth, and I notified immediately the Bishop of Detroit that the Society has sent to me a consignment of church goods which are destined for his diocese.

"These goods are surely most welcome to us. But I must say that heavy duty had to be paid here. Free of duty are books which are given to seminaries and public institutions. If the Society would send us books, we would be most grateful for them; good editions of the works of the Fathers of the Church or other theological works would be of greatest use to us and we would be particularly grateful for them.

"Yet the greatest need of this diocese is more missionaries. My diocese counts no more than forty priests, and with this small number I must minister to 100,000 Catholics. The missionaries who lately have arrived from Europe are a great help to us: they are the Fathers Guth and Masquelet from Alsace, and Father Benke from Bavaria. I also expect great help from Father Stahlschmid whom I have ordained lately. We are in great need of priests for our American missions.

"The foreign priests who come here need some time for accommodation, to become familiar with American manners and customs to a certain extent and to learn English, because without a knowledge of English they will be greatly handicapped in their ministry. Your Reverence will see from that how necessary are houses where priests may live during this time of initiation into their work. I have also entertained in my heart the ardent wish to erect a seminary for the education of native and European students for the priesthood. I am sorry to say that we have no means to establish this urgently necessary institution. I put my trust in Divine Providence and the benefactors whom God has gained for us these last years. Be mindful of me and permit me to express again my heartfelt gratitude."

This letter, printed in the *Annalen der Gesellschaft der Verbreitung des Glaubens*, Vol. III, Einsiedeln, 1834, pp. 227-228, was overlooked by Fr. Nolan and is not mentioned in his book on Bishop Kenrick which was published in 1948.

Father Waibel adds that "there is reason to believe that later on church goods may be shipped at easier and cheaper rates." He states that a good priest of the Swiss Canton Under-Walden has lately sent a box with books to Bishop Kenrick and has thereby complied with the wishes of the Bishop to a certain extent. However, "more liberal donations are contemplated and will be announced in the *Annals* later." Thus the German missionary society supplied the stock of the seminary library in Philadelphia.

Father Waibel describes how this first shipment of church goods was collected: "We tried some time ago to induce the members of the missionary society to assist the mission also with supplies of church goods. The first invitation, published in 1833, brought to us within a short time a fair collection of articles given by individual donors and especially by the monasteries of Switzerland. These goods filled a large box which was shipped via France to Philadelphia in June (1834). A list of these goods is printed on a later page. As such, this shipment represents but a small subvention, especially small, if you compare it with the pressing need which should be relieved. Despite this inadequacy, it was considered good to divide the whole into two parts. One of it was destined for the Diocese of Philadelphia and the other for Bishop Rese of the newly erected Diocese of Detroit. By this initial shipment we intended to open the road to future and more lib-



eral subventions. Another reason was to make contacts with the individual missions in compliance with the wishes of some directors of the society. This contact has now been made and, God willing, will not be fruitless in the future. In the last issue of the *Annals*, we announced the receipt of a letter of thanks sent by the Rt. Rev. Bishop Kenrick. We expect to receive a similar message from Bishop Rese, since he has received the better and richer part of the church goods." (*Annalen der Gesellschaft der Verbreitung des Glaubens*, Vol. III Einsiedeln, 1834, pp. 225-226)

An inventory of the church goods sent to Philadelphia and Detroit is printed on page 334 of the same issue and includes the following items:

- 1 monstrance
- 1 silver chalice, gilded
- 1 paten, gilded
- 10 sets of vestments
- 15 albs
- 87 purificators
- Pontifical stockings embroidered
- 5 rochettes
- 1 ciborium cover with altar cover
- 42 yards linen for altar covers
- More than 1,000 holy pictures
- 1 box of books donated by one person
- 38 humerals
- 16 palls
- 12 cinctures
- 33 small cloths
- 8 stoles stitched
- 1 pectoral cross with diamonds and  
    golden chain
- 38 dozen rosaries
- 9 crucifixes
- 3 reliquaries

Of the 102,850 francs donated to eleven dioceses in the United States in 1834, Bishop Kenrick of Philadelphia received only 3,740, or 3-3/5 per cent of the total (about \$700.00). Two years previously, in May, 1832, he received \$4,803.00 from the Viennese Leopoldine Society; with this money he was able to start his seminary. (Nolan, *Kenrick*, p. 153) The shipment of church goods to Philadelphia by the German Branch of the Lyonese missionary society is also not known to Father Nolan and is not mentioned in his book.

(To be Continued)

REV.-JOHN M. LENHART, O.F.M. CAP.  
Pittsburgh, Pa.

## German, Irish Immigrants in the Civil War

FEW PEOPLE, PRESUMABLY, are conversant with the role played by Irish and German immigrants in the Civil War. For this reason we were most gratified to see this subject treated at some length by Bishop Robert J. Dwyer in his weekly column, "Sage and Sand." His Excellency's historical article, as published in the *Catholic Standard and Times* of Philadelphia, March 11 issue, reads as follows:

By the summer of 1862, it was evident that the success of the Union cause in the War between the States rested ultimately on its superior manpower. With a white population four times that of the Confederacy, the mathematics pointed to an inevitable conclusion. Still, Secretary of State William Seward was not satisfied. There were the factories to man and the railroads to run, and the business as usual had to be maintained if the North were to sustain its credit. His eyes turned to the reservoirs of expendable humanity in Ireland and Southern Germany, fodder for the cannons of the battlefields.

On August 8 of that year, he sent a circular to the ministries and consultes abroad, the "notorious No. 19," urging that immigration be fostered by every device, with the special bait of a soldier's pay and bounties for those who would volunteer for the armed service. The response was more than gratifying. Irish immigration jumped from 40,000 in 1862 to 110,000 in 1863, of whom it was estimated that 100,000 were promptly enlisted. How voluntary was the process once they had landed in New York or Boston may be broadly questioned. Almost equal numbers of Germans, mostly Catholics, were likewise outfitted in blue.

Conditions in both countries favored the Union propaganda. Ireland, exhausted by the famine and discouraged by the failure of repeated uprisings, offered little future for her youth, while Germany was beginning to feel the pressure of the Prussian heel. Destitute and well-nigh desperate, the boys and young men could only feel that fighting in someone else's war was at least a living and might mean a promise. For some, undoubtedly, the ideal of engaging in a war of liberation was potent.

In the South, the news of this successful foreign recruiting aroused alarm. There was no hope of Southern agents vying with the Northern



emissaries because of the blockade; but Jefferson Davis and his versatile Secretary of State, Judah Benjamin, looked for means to stem the flood. Bishop Patrick Lynch of Charleston offered to go to Ireland to present the Southern side of the story and took with him a Jesuit, Father John Bannon, and a Catholic officer, Lt. James Capston. They insisted that anti-Catholic bigotry was far more rampant in the North than in the South and warned the Irish that they were being used by unscrupulous enemies of human freedom.

After Gettysburg, the South fought with its back against the wall. The pressure of manpower was telling. The grey ranks were thinning; the blue regiments were growing. Foreign "volunteers" were making the difference. Dr. Frank Downsley claims that "between 400,000 and 500,000 mercenary troops... were by force of bounties and trickery induced into the American army."

In this emergency, Davis resolved upon a direct appeal to the Holy Father, Pope Pius IX. The Southern President had gone to school to the Dominicans in Kentucky as a boy, and his respect for the Church was unquestionably sincere. The message that Confederate agent Dudley Mann took to Rome addressed the Pope as "Very Venerable Sovereign Pontiff," and while thanking him for his previous plea for a peaceful settlement of the war, addressed to the Archbishops of New York and New Orleans, assured him that the South fought solely for its liberty and to prevent the harrowing of its land.

To the Papal Secretary of State, Giacomo Cardinal Antonelli, Mann explained that his purpose

was to enlist the support of the Holy See in putting a stop to the recruiting of Irish and German Catholics. "But for the European recruits received by the North, the Lincoln Administration in all likelihood would have been compelled some time before to retire from the contest." Antonelli heard him favorably and two days later, on November 13, 1863, secured for him a private audience with the Holy Father.

It is quite possible that Pope Pius IX, in the bitterness of his disappointment with the course of 19th century Liberalism, was personally inclined to favor the South, not for its defense of slavery, but because of its social conservatism. He listened to Mann's description of how Catholic recruits were being "put in exposed places to be slaughtered." Shocked, he promised to write a personal letter to President Davis "of such character that it may be published for general perusal." But the letter, written early in December, while it addressed "The Illustrious and Honorable Jefferson Davis, President of the Confederate States of America," was little more than a repetition of his previous plea for peace between the warring parties.

Mann was grateful and described his interview as "one of the most remarkable conferences that ever a foreign representative had with one of the potentates of this earth." He recognized, however, as did Davis himself, that the Holy See could do little in the matter.

The Pope's letter may have lessened the tide of immigration: it could not stop it. Cannon fodder or not, the Irish and German recruits survived the war to people the land.

---

### Collectanea

THE FEB., 1960, ISSUE OF the *Sudeten Bulletin*, a monthly published by the Sudeten German Archive in Munich, Germany, carries a review of a reprint from the records of the American Catholic Historical Society. The review is captioned "Philadelphia's Sudeten Bishop," and concludes with this tribute to the saintly churchman whose cause for beatification is now pending:

"Consecrated fourth Bishop of Philadelphia, John N. Neumann, worn out with apostolic en-

deavor, dropped dead in the street on January 5, 1860, at the early age of forty-eight."

---

The Catholic Press Association will celebrate its golden jubilee this year. One of the pioneer journalists who helped in organizing the CPA was Nicholas Gonner of Dubuque, editor of the *Catholic Daily Tribune*, and at one time president of the Catholic Central Verein. Mr. Gonner's devotion to the Catholic press is reflected in a bit of reminiscence indulged in by Brother Lawrence Gonner, S.M., a son of Mr. Gonner. In a letter to the editor of *SJR*, Brother Lawrence writes:



"I can remember taking walks with my father on Sunday afternoons after Vespers and Benediction at St. Mary's Church (in Dubuque) about 1919 or 1920, shortly before I left home to join the Brothers of Mary. During those walks we discussed various things. I was quite curious about the new national Catholic Press Service about which he talked so much.

"I remember him telling me that there would be a Catholic Press Month, to be nationally observed, and that St. Francis de Sales was to be the patron of the Catholic Press. As my father used

to talk so much about the tireless zeal of St. Paul in spreading the faith, I remember asking him why St. Paul had not been chosen as the patron of the Catholic Press. He told me that it seemed better to choose St. Francis de Sales because he had been very tactful and knew how to keep the good will of people and not anger them as he tried to work for their conversion. Of course, to me as a boy of twelve, the Catholic Press was simply an instrument to make converts. Its other purposes would have seemed to my childish mind a waste of time!"

## Book Reviews

### *Received for Review*

Granada, Luis de, O.P., *The Sacred Passion*. B. Herder Book Co., St. Louis. \$1.50.

Jahn, Dr. George, and Kunckerstorff, Dr. Kurt, *Internationales Handbuch der Kartellpolitik*. Duncker & Humblot, Berlin. \$14.50.

Panneel, Henry, *Witnesses of the Gospel*, Translated by Paul A. Barrett, O.P.B. Herder Book Co., St. Louis. \$3.75.

*The Church and Communications Arts*. Bureau of Information, National Catholic Welfare Conference Office, Washington 5, D.C. \$3.00 paper cover.

Whalen, William J., *Christian Family Finance*. Bruce Publishing Co., Milwaukee, Wis. \$2.95.

### *Reviews*

*Roman Catholicism and the American Way of Life*, edited by Thomas T. McAvoy, C.S.C. University of Notre Dame Press, Notre Dame, Indiana. Pp. 248. \$4.50.

THIS BOOK IS A collection of the papers delivered at two recent symposia at Notre Dame University. The Preface and the Introductory Essay which introduces Part Two are the work of Father McAvoy and give the necessary orientation. Father McAvoy is the Head of the Department of History and the Archivist at Notre Dame, as well as managing editor of *The Review of Politics*.

Listed among the contributors to the Notre Dame symposia are such eminent scholars and leaders as Rev. R. L. Bruckberger, O.P., Msgr. Edward Swanstrom, Rev. Raymond Cours, C.S.C., Rev. Joseph Fichter, S.J., Rev. Rollins E. Lambert, Judge Juvenal Marchisio, Msgr. Aloysius J. Wycislo, Rev. Colman J. Barry, O.S.B., Rev. James P. Shannon, Willard E. Wright and Vincent de Santis.

The section of the book that will prove most interesting and helpful to the general reader is the first: The Present Position of Religion in America. Will Herberg's "Religion and Culture in Present Day America" demonstrates the complexity of our so-called

pluralistic society. "Protestantism in Post-Protestant America," by Winthrop S. Hudson of the Colgate Rochester Divinity School, evidences dogmatic shortcomings of Protestantism. A third article in this section, "The Religious Revival and Organized Religion," by Francis X. Curran, S.J., of Loyola Seminary of Shrub Oak, New York, is a pertinent analysis of "the flight to the suburbs." It shows how the religious complexion of the cities has been affected by this migration.

The paper of greatest length is "The Catholic Factor in the Social Justice Movement," by Dr. Aaron I. Abell, professor of History at the University of Notre Dame. In the opinion of this reviewer, Dr. Abell has given a brilliant capsule history of Catholic effort in the field of American economics. It traces the problems raised by American industrialism from its beginning to the present day, and presents the solutions which have been offered by various sources. A series of personages, and movements, each evoking a host of memories, troop across the historic stage: Bishop Quigley of Buffalo, Rev. William Kerby, Msgr. John A. Ryan, Father Coughlin, Bishop Francis J. Haas, Archbishop Edwin O'Hara, Rev. Wm. McGowan, Rev. Peter Dietz, Cardinal Muench, Frederick P. Kenkel, Archbishop Robert E. Lucey, Dorothy Day and Peter Maurin; the controversial Knights of Labor, the realistic Association of Catholic Trade Unionists (ACTU), the sweeping National Industrial Recovery Act (NRA), and the reactionary National Civic Federation. The O'Shaughnessy effort of the 1930's to apply the papal encyclicals to the social scene is succinctly told by Abell. To the student of social economics this paper will prove most helpful—and fascinating.

Another contribution of unusual interest is Dr. Jerome G. Kerwin's "The Catholic Scholars in the Secular University." It discusses the thorny problem of secular education and the position of Catholic authorities and scholars. The formation of the Councils of the Knights of St. John in the city of Chicago for the benefit of Puerto Rican immigrants is told by Fa-



her Gilbert Carrol in his paper, "The Latin-American Catholic Immigrant." Father Carrol is the co-ordinator of the Cardinal's Committee for the Spanish-Speaking.

The learned contributors to these symposia will occasionally jolt the reader with their forthright statements, such as these:

"Well over 95 per cent of the American people identify themselves religiously as Protestants, Catholics or Jews. . . (Dr. Herberg)

"The statistics of church membership would tend to indicate, if these figures can be used to prove anything, that there is no revival of religion." (Fr. Curran, S.J.)

"Frequent references—often exaggerated—to our Communistic, Godless, pagan, immoral secular universities, may be made with fervent sincerity, but they create neither respect for the Church nor for its adherents at the secular schools." (Dr. Kerwin)

"Twenty years ago only one male religious order would accept a Negro candidate. . . For the Negro girl, twenty years ago, there was a choice between two orders of colored Sisters." (Fr. Lambert)

"There (are) approximately 25,000 Puerto Ricans in Chicago . . . there are over twice as many Mexicans, perhaps 70,000. The number of churches in Chicago with Sunday sermons in Spanish has risen from 3 to 15." (Fr. Carroll)

"Why has there been a slow and reluctant response to the ideal of community worship, of the liturgical movement, of a respect for the Catholic traditions of participation, singing and a Scriptural-centered life? . . . Such aspects of a Christian culture could have developed and received real impetus from the immigrant groups, like the German, if they were not up-rooted and shorn of their true identity so rapidly and completely." (Fr. Barry, O.S.B.)

Special commendation is due to the printer for his consideration and exactness in presenting the footnotes so conveniently. These refer the reader to valuable articles related to the subject under discussion.

BRO. LAWRENCE J. GONNER, S.M.  
Maryhurst, Kirkwood, Mo.

Peaker, Ora, *Meet the Judge!* Meador Publishing Company, Boston, Mass., Pp. 304. \$3.50.

Among the many excellent biographies which have recently been presented to the American reading public, we believe that *Meet the Judge!* deserves special praise. Miss Peaker did not have to make a deep research into musty archives to gain knowledge of her subject. She had only to look into her own soul and revive the touching memories of twenty-three years of association with an unforgettable character.

This reviewer has the happiness of knowing the author and has the privilege of seeing the original manuscript. He knows that it is a work of love. That is why the commendation of Judge Harold R. Medina is right to the point. He wrote: "Mrs. Medina and I think it is absolutely marvelous. You will scarcely be surprised to hear, however, that while it gave us a very clear notion of what a wonderful man the judge

was, it also convinced us that Miss Ora Peaker is equally as remarkable and delightful as was the judge."

The chapters of this fascinating book truly "seek to portray, from a secretary's eye-view, the human side of an eminent lawyer who distinguished himself not only in his chosen profession, but in the minds and hearts of all those whose lives touched his even in a small way."

As legal secretary to the Judge, Miss Peaker had to contend with his idiosyncrasies which often had a rough edge. At times she felt like leaving her challenging position; but always her love and loyalty won out. She tells us that her days "were filled with surprises and contradictions, some of which would have tried the patience of Job; but they were never boring."

To follow the charming story of Edward B. Downie from the arduous farm life of the Kansas prairie, to watch him making a winning fight against polio, to see his sacrifice in his pursuit of a law degree, and then to mark his steps forward to high recognition in the legal world and public life—all this is a source of inspiration to the reader young and old.

There is a touch of Will Rogers in some aspects of the Judge's humor. Even while his temper was showing, his friends knew that soon the graciousness of his natural tenderness would be spreading joy. There is a mixture of various qualities—justice, quick anger, sharp wit, compassion, self-effacement, sacrifice—which make the Judge the attractive personality of an aptly told story.

While painstaking in the arrangement of her material, the author displays a lively conversational style of prose which makes for relaxing reading. She stresses not only exterior things; she is ever probing the soul of the Judge so that one feels very close to him at the end of the book.

This sincere tribute will afford an enriching and pleasurable experience, especially for all associated with the law. As Anne Heywood, career counselor and King Features syndicate writer, wrote: "In fact, if you're a young person trying to learn about secretarial work as a career, you'll get a much better picture from this book than from many of the definitive texts on the subject."

RICHARD M. MCKEON, S.J.  
Le Moyne College  
Syracuse, New York

Steinmann, Jean, *Saint Jerome and His Times*. Fides Publishers, Notre Dame, Indiana, 1960. Pp. 358. \$5.95.

This book, originally published in French under the title, *Saint Jerome*, is now available in English under the title given above. The translation was made by Ronald Matthews, who has given us a most readable rendition. The author, Jean Steinmann, a priest in France, has established himself as a scholar of note, particularly in the field of Sacred Scripture.

In writing about St. Jerome, the author is depicting a "prodigious figure." Fr. Steinmann goes on to say: "I felt I was living by his side (as I read his letters and commentaries, and the works of his learned biog-



raphers). His epic tempers, his tenderness and, above all, his masterly offensiveness enchanted me. An ill-tempered saint who was a genius is a real writer's dream." The author lets the ill-tempered saint and the genius speak for himself throughout the book. For St. Jerome has not only the marks of his genius in his works, and especially in his monumental work in Sacred Scripture; he has also left us many letters, where his ill-temper and his sanctity may be found.

This is a biography about the man Jerome who began his life in Stridon of Dalmatia in 347 A.D., or within a year or so of that date. At an early age he was sent to Rome to study. It was there that he came under the influence of one of the greatest teachers of rhetoric of that time—Donatus, who left an indelible impression on the heart and mind of his great pupil. It was under Donatus that Jerome developed that literary style for which he became famous. This characteristic must not be forgotten in the reading of the letters of Jerome. While there can be no doubt that Jerome was ill-tempered, or irascible, as he has been dubbed, yet much of the sting of his ill-temper and irascibility may be tempered if the reader remembers that the author was a rhetorician, to whom style was of the utmost importance.

By reason of his studies, Jerome developed a great fondness, if not a passion, for the pagan writers he had studied. In an illness, however, he realized that he must either be a Christian or a Ciceronian. He chose the former; but he never gave up the use of pagan authors and of the style he had learnt at the feet of Donatus. He was ordained, but decided to follow the life of a monk rather than that of a priest. He decided that if he were to be a good Christian and monk, he should know Hebrew as well as Greek and Latin. He was one of the few of his time to study Hebrew, even though this century overflowed with great minds, especially in the Church.

Jerome returned to Rome during the time of Pope Damasus, who promptly made use of the talents of this versatile scholar. The Pope made Jerome his secretary and began to prod him with questions on the Bible. He asked Jerome to revise the Gospels. This effort marked the beginning of the great work of Jerome. With the death of Damasus, he left Rome never to return. He finally reached Bethlehem where he established two monasteries, one for men and one for women. Around him gathered some of his staunch friends, especially Paula and Eustochium. It was from his cell in Bethlehem that Jerome sent out his letters, his pamphlets, his books. He was a tireless worker. It was in this same cell that Jerome ended his days about the year 420.

Father Steinmann follows Jerome step by step in this book. He allows us to see the man as he was. For this purpose the author uses the writings of Jerome himself. In these writings we get to know Jerome; we read into the very heart and mind of this truly outstanding figure who accomplished a great work for the Church at a time when greatness was rather common. For Jerome was a contemporary of Augustine,

Ambrose and John Chrysostom, to name but three figures of stature in the Church at that time. It is very interesting to note Jerome's opinion of these men as well as of others. At first Jerome had little more than disdain for Augustine; but as time went on, he came to recognize the greatness of the Bishop of Hippo. He never came to see anything great in Ambrose or John Chrysostom.

Jerome's life work, that for which he is most noted, is his translation of the Bible into Latin. What made his work unique at that time and so valuable for future centuries was the fact that it was a direct translation from the original languages. For this reason Jerome has special appeal in our times. He would not be at home in this jet age; but he would be at home with the Bible as it is being studied and translated today. In fact, scriptural scholars of today lean heavily on the principles of Jerome in their own critical evaluation of the sacred text. They find in his commentaries many valuable points in explaining the obscurities that are found. Fr. Steinmann has given an excellent and detailed study of Jerome's work on the Bible. So vivid is this account that the reader is able to envision Jerome bending over his text, dictating to his scribes, reading the volumes that came into his hands.

All the while Jerome worked on his translation and his commentaries, he was busy writing letters to friends and enemies. He entered into the controversies of his time, using his knowledge as well as his rhetoric to demolish attacks on the Church, on his work as well as on his friends. These letters are the treasures that reveal the heart of this giant. Father Steinmann sums up the character of Jerome as follows: "Jerome emerges as headstrong, violent, hypersensitive, autocratic and domineering, but with a first-rate mind; equally good at summarizing a question, commenting on a text, or expressing his deepest feelings and his enthusiasms."

Jerome was no soft and silk saint. He was ill-tempered, as Fr. Steinmann notes. He was irascible, as some one else has said. His letters do not seem to come from a heart aflame with Christian charity, but rather from the rhetorician's heart. His style was never that of Cicero when he took up his pen to attack his enemies or the enemies of the Church. Of course, when the Church looks for sanctity, she does not look at the literary style of a candidate. She looks for safety and sane doctrine, for works that show a heart and mind dedicated to God and to the Church. No one has ever accused Jerome of heresy or of anything approaching heresy. He fought for the Church and her teachings. Above all, he worked as did St. Paul: he spent himself and was spent in the service of the Church, to do which is to serve Christ.

*St. Jerome and His Times* is a book that all scriptural scholars and professors will want to add to their libraries. It is a timely work, for today interest in the Bible is growing at a great pace. No one can be interested in the Bible without coming into contact with Jerome; and no one will find an easier and cheaper way to get to know him than through this book. St. Jerome will always be an interesting figure



This book will help to augment that interest. As Jerome becomes better known, he will be better loved, even though his letters make the reader happy that he is on Jerome's side, and not one of his enemies.

REV. G. H. GUYOT, C.M.  
Kenrick Seminary  
St. Louis, Missouri

Schnitzler, Theodor, *The Mass in Meditation*, Vol. II. B. Herder Book Co., St. Louis, 1959. Pp. 317. \$4.50.

It is refreshing to read a clear and concise meditation book on the Mass that abandons the allegorical interpretations of the Middle Ages and turns, instead, to the deep wells of history for its inspiration. This method, of course follows the trend inaugurated by such great students of liturgical reform as Fathers Jungmann and Gehr.

Chesterton once wrote in his gay yet limpid manner of the principle of a true reformer. In the matter of reforming things, as distinct from deforming them, he says, there is one plain and simple principle, a principle which will probably be called a paradox. There exists in such a case a certain institution or law; let us say, for the sake of simplicity, a fence or gate erected across a road. The more modern type of reformer goes gaily up to it and says: "I don't see the use of this; let's clear it away." To which the more intelligent type of reformer will do well to answer: "If you don't see the use of it, I certainly won't let you clear it away. Go away and think. Then, when you can come and tell me that you do see the use of it, I may allow you to destroy it."

In his reflections on the history of the various parts of the Mass, Father Schnitzler does bring us to see the reasons behind the present structure and prayers of the Roman rite. At the same time, however, he leads us through the historical understanding of their development and formation to pray for a "clearing away" of some of the features which are meaningless to our modern generation.

There is no need to single out any special thought to prove the value of this stimulating meditation book on the Mass. Translated from the second volume of the original German work, it contains considerations on all parts of the Mass except the Canon and Consecration, which are treated in Volume I. The frequent Latin expressions, retained in the translation, will be familiar enough to seminarians, religious and priests; but they will certainly discourage the ordinary lay Catholic, who might otherwise draw much benefit from the prayerful reading of this book.

Father Schnitzler's sober meditative reflections upon the formation and content of the prayers, functions and movements of the priest at Mass will certainly prove a useful guide to seminarians and priests in their correct liturgical formation. It will also be of great help to the catechist in explaining the meaning and historical development of every part of the Mass.

REV. DONALD EHR, S.V.D.  
St. Mary's Seminary  
Techy, Illinois

Ryelandt, Dom I., O.S.B. *The Quest for God*. B. Herder Book Co., St. Louis. Pp. 207. \$3.25.

With the sub-title, "A Study in Benedictine Spirituality," this work is a presentation of the Rule of St. Benedict as applied to the problems of today to guide both monks in the monastery and devout Christians everywhere. The translation from the French is the work of Dom Matthew Dillon, O.S.B. The author tells us that this book is supplementary to the works of Dom Marmion.

Part I deals with fundamentals: Love of God, seeking for God, love based on faith—not on feeling, and St. Benedict's twelve steps on the ladder of humility. Part II is devoted to piety and the liturgy: the meaning of the Mass, the meaning of prayer, raising our soul to God through vocal prayer or through meditation, the Psalms—the prayer of praise, and finally the prayer of thanksgiving, best expressed through the supreme act of thanksgiving, Holy Mass.

Part III, under the heading, Fidelity, is brimful of personal applications. To make an effective start we should begin with abandonment to the will of God—acceptance of what God sends us, whether joy or sorrow, happiness or trials, for thus the peace of hope is fostered in the human heart. Christian hearts possessed by peace, will radiate that peace and sow joy rather than sorrow. Spiritual joy is an habitual serenity. For as Dom Ryelandt points out, even the hermits of the Egyptian desert regarded sadness as the eighth capital sin, because it led to discouragement, which was particularly dangerous to those living in solitude. The Christian mentality is essentially optimistic, whereas the Pagan outlook is pessimistic and sad. Christian optimism is not oblivious of the miseries with which humanity is surrounded; but it faces them boldly, because through our trials we learn to estimate the things of life at their proper value. We can edify others by our even temper, and show in our outward conduct our interior joy.

A warning: St. Benedict says that in our desire to advance we may take pride in good observances and become so attached to the ceremonies and religious exercises for their own sake, that we may become more concerned about exterior acts than interior dispositions. We should remember that merit comes from the intention, at least implicit, of serving God. We should not worry because *we* do not perceive a steady progress in spiritual advancement. We must recognize that our progress does not depend entirely on our own efforts and that God wants us to advance at the pace determined by Him. We should resign ourselves accordingly.

Many other beneficial ideas, based on the Holy Rule of St. Benedict, will reward the careful reader of this volume, and will open to him new vistas of Benedictine spirituality.

BROTHER THOMAS ANGLIM, O.S.B.  
New Subiaco Abbey  
Subiaco, Arkansas



# THE C. U. AND THE CENTRAL BUREAU

## Officers of the Catholic Central Union of America

Episcopal Spiritual Protector, Most Rev. Joseph E. Ritter, Archbishop of St. Louis.

President, Frank C. Gittinger, Texas.

First Vice-President, Richard Hemmerlein, New York.

Second Vice-President, Rev. Albert Henkes, Texas.

Third Vice-President, Clemens Dulle, Mo.

Fourth Vice-President, Mrs. A. R. Bachura, Kansas,  
President of the Natl. Cath. Women's Union.

General Secretary, Albert A. Dobie, Hamden, Conn.

Recording Secretary, Harvey J. Johnson, St. Louis, Mo.

Treasurer, John A. Suellentrop, Colwich, Kans.

Marshal, Oliver Eichelman, Little Rock, Ark.

Trustees: Edw. F. Kirchen, Cal.; Jos. H. Holzhauer, Wis.; Jos. B. Goedecker, Mo.; Jos. A. Kraus, Tex.; T. J. Arnold, Ark.; Arth. H. Hanebrink, Mo.; Edw. Debrecht, Mo.; Fred J. Grumich, Mo.; James Zipf, Mo.

Board of Directors: John A. Bell, Wis.; C. Jos. Lonsdorf, Pa.; Peter Mohr, Kans.; Emil Block, Cal.; Charles Reinhard, Conn.; Ben Schwegmann, Sr., Tex.; Frank C. Kuppers, Minn.; Wm. Hemmerlein, New York.

Hon. Presidents: John Eibeck, Pittsburgh; J. M. Aretz, St. Paul, Minn.; Albert J. Sattler, New York, N. Y.

## Committee on Social Action

Honorary Chairman, His Eminence Aloisius J. Cardinal Muench, S.T.D.; Chairman Emeritus, Joseph Matt, K.S.G., St. Paul, Minn.; Chairman, Albert J. Sattler, New York; Secretary, August Springob, Milwaukee, Wis.; Frank C. Gittinger, San Antonio, Texas; C. U. President; Rt. Rev. Msgr. Anthony T. Straus, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rt. Rev. Msgr. Joseph Vogelweid, Jefferson City, Mo.; Cyril J. Furrer, St. Louis, Mo.; Rt. Rev. Msgr. Anthony L. Ostheimer, Ph.D., Philadelphia, Pa.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; Dr. B. N. Lies, Colwich, Kansas; Jos. H. Gervais, Rochester, N. Y.; Walter L. Matt, St. Paul, Minn.; Rt. Rev. Msgr. Victor T. Suren, Director, Central Bureau, St. Louis.

*Social Justice Review* (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

### Central Bureau of the Central Union

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

## OUR CONVENTION DRAWS NIGH

IN THE NEXT ISSUE of this publication we will present the complete program for our forthcoming national convention which will be held in Little Rock, August 5-11. At this writing we are awaiting a response from two distinguished members of the American Hierarchy who, we hope, will favor us with addresses at the convention. We have reason to believe that the two Bishops will accede to our wishes. However, we are not in position to divulge their identity or to disclose the topics of their addresses until we will have heard from them. We anticipate a reply from Their Excellencies before June 1st, at which time we will have completed all arrangements for the major addresses.

Most encouraging reports continue to come from Little Rock. On May 15, Father James Foley, O.S.B., pastor of St. Edward's Church, informed the director of the Central Bureau that one large room on the first floor of the Marion Hotel will be reserved for the daily convention Masses and all other religious services. Small altars for the private Masses of the visiting clergy will also be erected in this large assembly room. This arrangement adds greatly to the convenience of the priests and delegates who will attend the convention. A special debt of gratitude is due Bishop Fletcher for having granted permission for the celebration of Holy Mass in the hotel.

Mr. Carl Meurer, general chairman of the convention, has been holding weekly meetings of his Com-

mittee. Members of parishes where we have no societal affiliations have joined the Convention Committee and will assist with the necessary arrangements. There is evidence that interest in the convention in Little Rock is mounting with each succeeding week.

At the suggestion of Bishop Fletcher, a special dinner meeting for the priests of the Diocese of Little Rock has been arranged for June 9 in St. Edward's hall. The priests will conclude their annual retreat of this day which has been selected for their convenience. It is anticipated that Bishop Fletcher himself will be in attendance and will solicit the interest and support of his priests for the forthcoming convention. Monsignor Suren is scheduled to address this assembly. He will depict the highlights of the convention and give a brief summary of the history and achievements of our two national organizations.

Pre-convention publicity continues in *The Guardian*, the official weekly of the Diocese of Little Rock. A recent issue featured an item on the Central Bureau and its activities, written by Monsignor Suren. Certainly the Catholics of the Diocese of Little Rock have been given abundant opportunity to become acquainted with our two national organizations. On the basis of the advance publicity it is anticipated that at least the larger meetings of our forthcoming convention will attract many Catholics and even non-Catholics who thus far have had no contact with our organizations.

## 1960 Convention Motto

*"A vital and exact awareness of (our) intellectual, social and apostolic responsibilities."*

Pope Pius XII

## Convention Calendar

THE ONE-HUNDRED-FIFTH CONVENTION of the Catholic Central Union, the Forty-fourth Convention of the National Catholic Women's Union, and the Eighth Annual Convention of the Youth Section: Little Rock, Arkansas, August 5 to August 10. Convention headquarters: Marion Hotel.

Catholic Union of Arkansas, Arkansas Branch of the NCWU and the Youth Section: Subiaco, July 16 and 17.

Catholic State League of Texas, embracing the Men's, Women's and Youth Sections, and the Catholic Life Insurance Union: Fredericksburg, July 11-14.

Catholic Union of Pennsylvania, Pennsylvania Branch of the NCWU and Youth Section: Philadelphia, August 20 and 21.

New York Branches—CCU, NCWU and Youth Section: Troy, N.Y., September 2-4.

Catholic Union of Missouri and Missouri Branch of the NCWU: O'Fallon, October 15-17.

Catholic Union of Illinois and Illinois League of the NCWU: St. John the Baptist Parish, Quincy, October 28-30.

## New York Branch Conducts Regional Conference

ON APRIL 24, 1960, the New York Branch of the CCU, along with its counterpart in the NCWU and its Youth Section, conducted its annual regional conference in St. Lawrence's School hall, Troy.

Immediately after a luncheon, the meeting was called to order by Mr. Wm. G. Wittmann, president of the New York Branch. Matters of interest to the three participating state organizations were discussed at this joint session. When called upon for a message, Rev. Francis J. Buechler, spiritual director, made an urgent appeal for the cooperation of all members in pressing for the Governor's signature on a bill which would provide bus transportation to pupils attending non-public schools. The Central Bureau has learned that Governor Rockefeller has signed the bill in recent weeks. Concerted efforts by organizations like our New York Branches must have helped to influence the Governor's decision. At the advice of Mr. Albert J. Sattler, letters to the Governor were sent by individuals rather than by societies.

Mr. Sattler made an appeal to the delegates for financial support on behalf of the Central Bureau's microfilming project. He stressed the importance of using modern scientific means to preserve valuable publications and documents in the Central Bureau Library. He concluded his appeal with the request that prayers be said for God's blessing upon the Central Bureau and its mission.

Upon invitation from President Wittmann, Father Hubert Beller had his own comments on the pending bus bill. He informed the delegates that opposition to the parochial schools in many quarters was inspired by a desire to eliminate them entirely. Speaking on another subject, Father Beller urged all present to observe the law of Sunday rest as strictly as possible. He concluded his remarks with a reference to maternity guilds, noting that birth control has grown to the point where it is now a political issue in the U.S.

After the presidents of the Catholic Women's Union and the Youth Section addressed the meeting briefly, President Wittmann introduced the principal subject of discussion, namely, the annual convention of the State Branches, scheduled for Troy, September 2, 3 and 4. Hendrick Hudson Hotel will serve as convention headquarters, while the religious services will be conducted in St. Lawrence Church.

A rousing vote of thanks was tendered the secretaries of the two organizations for their success in publishing the Proceedings of the 1959 convention in record time. A letter from Francis Cardinal Spellman, read by the CWU secretary, Miss Marie M. Weiss, gave permission to the State Branches to publish a picture of His Eminence in all future convention Proceedings.

Mr. Joseph H. Gervais, secretary of the New York Branch, read a communication from Rev. James Foley, O.S.B., pastor of St. Edward's Church in Little Rock, extending an invitation to all members of the New York Branches to attend the 105th convention of the CCU.

As a concluding gesture of the joint session, President Wittmann thanked Father Schwarz, pastor of the host parish, and Mr. Frank L. Mitter of the local Branch for their gracious hospitality.

## New Location Acquired by Texas Insurance Union

EARLY IN MAY THE Catholic Life Insurance Union of Texas moved its offices to its new home at 511 North Main Avenue in San Antonio. Sharing the same new location will be the St. Joseph's Credit Union. Both organizations occupied an historic building in another part of the city until the recent past.

Prior to the move, Supreme President John P. Pfeiffer stated that the finances of the Insurance Union were in "a very healthy condition." He said that in addition to the profit realized on the sale of their former home office, there were gains from operation and an increase in the value of stock, aggregating to \$432,969.15. After setting aside voluntary reserves in addition to policy reserves, a balance of \$239,290 was transferred to unassigned surplus.

As of December 31, 1959, the membership of the Catholic Life Insurance Union was 20,895. The insurance in force was \$20,745,256.00.

The St. Joseph's Credit Union was founded in 1933 by members of the St. Joseph Society which recently celebrated its Diamond Jubilee. The Credit Union now has approximately 500 members and total assets of almost \$200,000.



## *Diamond Jubilee of St. Joseph's Society, San Antonio*

ON SUNDAY, APRIL 24, THE St. Joseph's Roman Catholic Benevolent Association of San Antonio observed the Seventy-fifth Anniversary of its founding. The jubilee program comprised a Solemn Pontifical Mass in the morning and a banquet in the evening. Historic St. Joseph's Church provided the setting for the Solemn Pontifical Mass which was celebrated by the Most Reverend Robert E. Lucey, Archbishop of San Antonio. Assisting His Excellency at the liturgical function were the following: Very Rev. Msgr. Paul J. Ehlinger, pastor of St. Joseph's, Archpriest; Very Rev. Msgr. Bernard Popp and Rev. Henry Rolf, Deacons of Honor; Rev. George Stuebben and Rev. Charles Neumann, S.M., Deacon and Subdeacon of the Mass respectively; Rev. Sherril Smith, Bearer of the Archepiscopal Cross; Rev. Robert J. Walden and Rev. Lawrence Stueben, Masters of Ceremonies. The festive sermon was preached by the Rev. Albert G. Henkes, spiritual adviser of the Catholic Life Insurance Union, an affiliate of the Catholic State League of Texas.

At the evening banquet, Mr. Wm. V. Dielmann, Jr., served as toastmaster. The program featured an address entitled "St. Joseph's Society" by Mr. Ben Schwegmann, III.

The members of St. Joseph's Society deeply appreciated the warm message of congratulation tendered them by Archbishop Lucey after the Pontifical Mass. His Excellency extolled the spirit and the foresight of the Catholic pioneers who organized the Society. He also paid tribute to the Central Verein and the Catholic State League of Texas. St. Joseph's Society has been active in both the Verein and the League since its inception.

A beautiful souvenir program published in conjunction with the Diamond Jubilee lists the charter members of the organization, as well as the presidents, honorary presidents and spiritual advisors. No less than twenty-four names are listed among those still living who have been members for fifty years or longer. Among these names are some very familiar in Central Verein circles: Leo M. J. Dielmann, Sr., Henry J. Menger, John P. Pfeiffer, a member of the CCU Committee on Social Action, Ben Schwegmann, Sr., etc.

Among those given a place of honor at the jubilee banquet was the Rt. Rev. Msgr. Peter J. Schnetzer, who served St. Joseph Society as its spiritual advisor from 1916 to 1955. The present spiritual director is the very Rev. Msgr. Paul J. Ehlinger.

## *St. Michael's Society, Poughkeepsie, New York, Disbands*

UNDER THE DATE OF APRIL 27, the director of the Central Bureau received the following message from Mr. Charles Stickler, secretary of St. Michael's Society of Poughkeepsie, N.Y.:

"No doubt you will be surprised when I tell you that our dear old St. Michael's Society of Poughkeepsie,

N.Y., has voted to disband. At our last meeting, held in Nativity School hall on April 24, the officers and members decided that we could not continue, with only sixteen men on our roll and most of them retired or disabled and not able to attend any of the affairs of the Society.

"I regret very much the passing of this grand old St. Michael's Verein with several of our men having fifty-year memberships, my own dating back to 1914. Our grandfathers were the real pioneers who built the first parochial school and hired the first lay teacher, and named it after St. Michael. Thus was our society formed in December, 1849.

"My uncle, John B. Wermuth, who now has passed his 96th birthday (still able to be about), together with his close friend, the late Dr. Frederick P. Kenkel, K.S.G., K.H.S., LL.D., founder and director of the Central Bureau, could write for you the real history of our Society.

"The only thing I can say in passing is that we are deeply indebted to our dear Central Bureau for its assistance and guidance all through these many years."

It is thus another of our most faithful societies becomes a casualty of time and changing circumstances. The disbanding of St. Michael's Society constitutes a distinct loss not only for the Catholic Central Union but for the Catholic cause. Were our lay organizations and parish societies today imbued with the same spirit which animated the founders of St. Michael's Society? The passing of these old benevolent unions would cause little more than a feeling of nostalgia. The facts, however, are quite otherwise. Where today will we find laymen with that initiative, that sense of responsibility, and that spirit of dedication to the Church which characterized our predecessors of a century ago who laid the foundations for our parochial school system? No less an historical authority than Father John M. Lenhart, O.F.M. Cap., of Pittsburgh, has stated that these early Central Verein members made lasting contributions to Catholic life in America, not the least of which was the pattern of parochial organization and activity which they bequeathed to us.

We salute Mr. Charles Stickler, last secretary of St. Michael's Society, his fellow officers and all the surviving members. We thank them for their generosity and loyalty toward the old Central Verein and the Central Bureau. Present leaders of the Central Verein are committed to the task of perpetuating that admirable apostolic spirit displayed by societies like St. Michael's of Poughkeepsie.

Two libraries received contributions of books from the Central Bureau during the months of February and March. No less than seventy-seven selected volumes were sent to the special seminary in Koenigstein, Germany, where priests are trained for pastoral work among the scattered expellees. The Rt. Rev. Msgr. Dr. Kinzlermann is rector of this seminary.

During March, Webster College in Webster Groves, Mo., received forty selected books for its library. Sister Dorothy Jane, S.L., Dean of the College, was extremely grateful for these acquisitions.



## German Bishop Proposes Honor for Cardinal Muench

THE MOST REVEREND WALTER KAMPE, Auxiliary Bishop of Limburg, Germany, proposed the establishment of a foundation "to keep the name of Aloisius Cardinal Muench alive in our grateful memory in the future." Writing in the Limburg diocesan paper, Bishop Kampe said of the former Apostolic Nuncio to Germany: "May his human friendship and helpfulness in the difficult post-war years never be forgotten." We recall that Cardinal Muench distinguished himself as a representative of the Holy See in Germany from 1946 to 1959, the time of his election to the Sacred College. He served as Apostolic Nuncio to Germany since 1951.

Our beloved Cardinal Muench is truly a man of many accomplishments. A recent news bulletin from the headquarters of the Credit Union National Association in Madison, Wisconsin, took note of the Cardinal's pioneering efforts in the credit union movement in the state of Wisconsin. His Eminence's interest in credit unions and in other constructive movements for the solution of the Social Question are well known to members of the CCU. What many of our members may not know, however, is the fact that Cardinal Muench was co-founder of the Apostolate of Suffering which came into existence in 1926. His association with this laudable spiritual apostolate is alluded to in a well-written tribute featured in the March issue of *Our Good Samaritan*, quarterly publication of the Apostolate of Suffering. Because of the many interesting facts which this tribute brings to light, we believe that it merits reprint in these columns. It reads as follows:

It was on Monday, November 16, the Feast of St. Albert the Great, that our revered Holy Father, Pope John XXIII, designated our beloved Co-founder and spiritual Director, Archbishop Aloisius J. Muench, to the rank of a Cardinal. This date will go down in the annals of the Apostolate of Suffering as a red letter day. The great honor which came to him and to the Apostolate is indeed a source of profound joy and exultation to the officers, helpers, friends and members of this wounded portion of Christ's flock.

A cardinal is a Prince of Holy Mother Church, a member of the governing body of the Church, next in rank to the Holy Father himself. America, the United States, the State of Wisconsin and, above all, the city of Milwaukee can be justly proud of its native sons, for Cardinal Meyer of Chicago is also Milwaukee-born and-raised. St. Francis Seminary, too, can feel highly privileged; both have been professors at the *Salesianum* for a number of years, and rector there until their elevation to the Episcopate, and appointment to the Cardinalate at the same time.

The elevation of a Cardinal is a ceremonial which extends over a number of days. On Monday morning, December 14, the two American Cardinals-designate appeared at the North American College in Rome; there they received from the official messenger of the Vatican Secretariat of State and the Chancery of the

Holy Roman Church, the documents which stated that Pope John XXIII and the Sacred College of Cardinals met in a secret Consistory and approved their nomination to the Sacred College. These documents were read aloud to both of them. In the afternoon a formal reception was held.

On Wednesday, December 16, in the afternoon, at a semi-public consistory of the College of Cardinals in the Consistorial Hall, the red biretta, worn during ecclesiastical services, was given to each of them by the Holy Father himself.

On Thursday, December 17, the most elaborate of the services was held. The broad-brimmed red hat, or *galero*, as it is called, was presented to the seven new cardinals in the Basilica of St. Peter. This was witnessed by Patriarchs, Archbishops, Bishops, Vatican officials and Superiors of religious orders, as also by the families and friends of the Cardinals who had journeyed to Rome for this very special occasion. Two brothers and three sisters of Cardinal Muench, as also a number of his nephews and nieces, priests and other friends were among those privileged to witness the magnificent ceremonies.

The Cardinals took possession of their titular churches on later afternoons. A titular church is to a Cardinal what a cathedral is to the Bishop of a diocese. That of *San Bernardo* was assigned to Cardinal Muench, and that of *Santa Cecilia* to Cardinal Meyer. Cardinal Muench was met at the door by the pastor of the church; he blessed the church with holy water, incensed it, and then knelt down to give reverence to a crucifix offered to him. The procession wound its way to the main altar where, after a moment of prayer, the Cardinal took his place on the throne to hear the reading of the decree of installation. After this reading, the clergy made their reverences to the Cardinal by genuflecting before his throne and kissing his cardinal's ring. The Cardinal then imparted his blessing. After this, he went in procession to the sacristy where a document recording the event was signed by some of those present. This document will be kept in the archives of *San Bernardo*. It is interesting to know that this church was the titular church of St. Pius X when he was Cardinal of Venice, and it now holds a relic of the Saint's body in one of its chapels.

Cardinal Muench has been appointed to work in the Roman Curia. He has been named a member of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, the Sacred Congregation of Rites and the Sacred Congregation of Religious.

Cardinal Muench was born in Milwaukee on February 18, 1889. He was baptized Aloisius Joseph at St. John de Nepomuc Church. He attended St. Boniface parochial grade school. At Confirmation administered by Archbishop Messmer, he took the name of the great Cardinal of Milan, St. Charles Borromeo. From grade school he went directly to St. Francis Seminary, St. Francis, Wisconsin.

He was ordained a priest by Archbishop Messmer on Sunday, June 8, 1913, and offered his First Solemn Mass on Sunday, June 15, at St. Boniface Church. His



first and only assignment as assistant was to St. Michael Church, Milwaukee, where he remained for four years. Archbishop Messmer then sent him to Madison, Wisconsin, to be chaplain at St. Mary's Hospital, and to study at the University of Wisconsin. In 1919, he went abroad to take up post-graduate work in social science at the Catholic University of Fribourg, Switzerland. An additional year was spent in attending lectures at the Sorbonne, Louvain, London and Oxford. He returned home in 1922, and was appointed professor of dogmatic theology and social science at St. Francis Seminary, his Alma Mater.

In 1926, he and Miss Clara M. Tiry, to whose spiritual needs he had ministered while he was assistant at St. Michael's, founded the Apostolate of Suffering on the 24th of August, the feast of the Apostle St. Bartholomew.

In the autumn of 1929, Cardinal Muench, then Father Muench, was appointed Rector of the Seminary. He continued to teach as professor. On December 24, 1934, he was appointed a Domestic Prelate with the title of Right Reverend Monsignor. The investiture took place at St. John's Cathedral on January 22, 1935.

Just seven months later, on August 10, the then reigning Holy Father, Pope Pius XI, appointed Monsignor Muench to the episcopate and gave him as his See the Diocese of Fargo, North Dakota. He was consecrated Bishop in the Church of the Gesu, on Tuesday, October 15, the Feast of St. Theresa of Avila. (The Cathedral had been gutted by fire the previous winter.) He was installed as Bishop of Fargo on November 6, 1935. On June 21, 1938, he celebrated his silver jubilee of priestly ordination.

In July of 1946, Pope Pius XII appointed him Apostolic Visitor to Germany; in October, 1949, he was made Regent of the Apostolic Nunciature in Germany; in November of 1950, he was given the personal title of Archbishop. On March 10, 1951, he was appointed Papal Nuncio to Germany.

What shall we render unto our beloved Cardinal for all he has given us? No better recompense can be given, and none greater would he desire than fervent unceasing prayer for him—prayer that his work in the Roman Curia may have God's blessing on it, that he may be a help, a joy, a comfort to the Supreme Pontiff, and that all the years that God will still grant him may be filled with health, joy and peace.

Many blessings have come to the Apostolate of Suffering in the course of almost thirty-four years; but to have been given a Cardinal is indeed a great gift of God and the Church. Truly God and the Church are not outdone in generosity. Once more we have seen that whatever is done for His sick children is rewarded a hundred fold even here in this life—for God and the Church gave us a Cardinal! For this we give thanks!

---

The Central Bureau has received a request from the missions for oil stocks. Perhaps some of our priest readers will be able to provide us with these needed items.

## *CARE to Discontinue Program in Germany*

SINCE THE END OF World War II in Europe, the Central Bureau has been instrumental in sending relief in various forms to the suffering poor in Central Europe, particularly in Germany. Much of this assistance was given in the form of CARE food parcels—a very constructive effort made possible by the generosity of kind and generous members of the Catholic Central Union and the National Catholic Women's Union. Because of the unique program under which CARE operates, it was possible to send large quantities of staple foods to needy in foreign countries at a very low cost. The foods are made available to CARE by the U.S. Government from our vast stores of surplus commodities.

CARE has been operating in Germany virtually since the conclusion of the war. It has now been announced that the program will be brought to a conclusion in June of this year. The reason for the program's termination in Germany, presumably, is the high degree of economic prosperity achieved in that nation. However, there is every reason to believe that there are still many destitute whose condition has not been improved by the current wave of prosperity. It is thus, we must regard with regret the decision of CARE officials to discontinue the assistance program in Germany.

Late in 1959 we received a substantial donation for German relief from an anonymous donor in Texas. With this money we were able to purchase, among other things, 75 food parcels for refugee families in West Germany. These parcels were distributed through the good offices of Father Theodulf Noll, O.F.M., formerly a missionary in China but presently working among poor refugees in Westphalia. In expressing his gratitude for the food parcels and at the same time telling of his regret over the CARE decision, Father Theodulf wrote to the director of the Central Bureau on February 18 as follows:

"From the depth of my heart I thank you for your letter of January 26. I have delivered the seventy-five food parcels to the poor, the sick and displaced persons and families. All were overjoyed at receiving the food and all are most thankful and appreciative for the generosity of the American people who so graciously have supplied these foods. I have received official receipts from the individual beneficiaries who in most cases add their own words of thanks in writing on the back of these receipts. These people promise to remember you, the Central Verein and the anonymous benefactor of Texas in their prayers. God's blessing upon you and a reward a hundredfold.

"It is with deep regret that we learn of the proposed discontinuance of CARE food parcels for Germany. We have so many destitute and needy people here, whereas you have such kindly disposed and generous people who are willing to aid us. We are hopeful that it may be possible for you to send additional parcels before June."

Immediately upon receipt of Father Theodulf's letter, the Central Bureau contracted with CARE for additional food parcels to be sent to North Germany.



# Contributions to the CV Library

## General Library

SISTER DOROTHY JANE VAN  
FOOGSTRATE, S.L., Ph.D., Missouri, *Ameri-  
can Foreign Policy, Realists and Idealists: A Catholic  
interpretation*, St. Louis, 1960. Henry B. Dielmann,  
Texas, *Hochland*, Vol. 51, Nos. 5, 6; Vol. 52, Nos. 1, 2,  
3; *Frankfurter Hefte*, Vol. XIV, Nos. 6, 7, 8, 9, 10, 11,  
12.—JOHN GEHRINGER, New York, *The  
Daughters of Dominic on Long Island*, N.Y., 1953.—  
MISS ELIZABETH KUNKEL, Mo., *Papst  
Leo XIII Sein Leben und Wirken*, N.Y., 1903.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,  
St. Louis 8, Missouri*

### Donation to the Central Bureau

Previously reported: \$3,156.71; Miss L. Ostmann,  
Tex., \$25.62; Mr. Charles P. Michels, Mo., \$5; Mr.  
Charles Stelzer, Mo., \$2; Mr. Peter Mohr, Kans., \$5;  
Mr. Edwin J. Feebiger, Mo., \$5; Rt. Rev. Msgr. Joseph  
A. Vogelweid, Mo., \$2; Mr. Fred J. Loeffler, Mo., \$2;  
Miss L. Ostmann, Tex., \$25; B. N. Lies, M.D., Kans.,  
\$2; Total to and including May 9, 1960, \$3,232.33.

### Chaplain's Aid

Previously reported: \$251.74; St. Francis de Sales  
Ben. Society, Mo., \$3.35; Total to and including May  
9, 1960, \$255.09.

### Catholic Missions

Previously reported: \$6,314.63; Mrs. Leo Skodinski,  
Ohio, \$10; Mrs. M. Eischenbrenner, Conn., 75c; N. N.  
Mission Fund, \$17.50; M. & T. Mission Fund, \$20; Mrs.  
J. McGlynn, Cal., \$10; Siena Ass. Y. L. Dist. League,  
Mo., \$11.71; Genevieve McCartin, N. J., \$5; Mrs. Berta  
J. Hohn, Conn., \$1; Mrs. B. Meiswinkel, Cal., \$100;  
Henry W. Manske, Ill., \$25; Mr. & Mrs. Steve Re,  
Cal., \$20; Peter Haarsted, Minn., \$10; St. Louis and  
Co. Dist. League, NCWU, Mo., \$24.01; St. Louis and  
Co. Dist. League, NCWU, Mo., \$6.50; Miss Lidvina  
Hoffmann, Pa., \$20; E. D. Mudd, Mich., \$5; Edward  
J. Tobash, Mo., \$5; Rt. Rev. Msgr. George Hildner,  
Mo., \$200; Mrs. Mary K. Kuebler, Ohio, \$5; Meissen  
T. Fund, \$16.87; Osnabrueck T. Fund, \$16.87; Mrs. A.  
Sykes, \$1; Miss Dolores Alam, \$1; Mrs. Alica C. Nudd,  
\$5; Mrs. S. Oldofrede, Cal., \$1; Edwin F. Debrecht, Mo.,  
\$10; Miss Eleanor M. Ehrhart, Ill., \$5; Miss Antoinette  
Graupe, Pa., \$1; Mrs. Anna Bollman, N. J., 25c; St.  
Ann's Sod. Assumption Church, Mo., \$11; Gertrude  
Lanning, Pa., \$2; Mrs. Catherine Hogan, Ill., \$5; CWU  
of New York, Inc., \$125; Mrs. Wall, N. J., \$2; John  
J. Conway, Cal., \$10; St. Aloysius Sanctuary Sod., Mo.,  
\$5; Sacred Heart Church, Florissant, Mo., \$20; Total  
to and including May 9, 1960, \$7,083.09.

### Microfilming

Previously reported: \$1,115.00; CWU of New York,  
Inc., \$25; Syracuse Br. NCWU, \$10; Total to and in-  
cluding May 9, 1960, \$1,150.00.

### St. Elizabeth Day Nursery

Previously reported: \$32,219.01; From Children at-  
tending, \$1,330.50; United Fund Emergency Alloca-  
tion; \$4,301.35; Donation Board Members, \$8; Nation-

wide Securities, \$18.88; St. Joseph Church Chisholm,  
\$50; Srs. of the Humility of Mary, \$9.58; United Fund,  
\$3,960.00; U.S. Milk program, \$44.78; Total to and in-  
cluding May 6, 1960, \$41,942.10.

### Christmas Appeal

Previously reported: \$4,002.19; James Crunican,  
Wash., \$1; Norbert Zeimes, Pa., \$5; Holy Names Soc.  
of St. Joseph, N.Y., \$5; Lidwina Hoffmann, Pa., \$1;  
NCWU Br. East St. Louis, Ill., \$5; Rt. Rev. Msgr.  
George Hildner, Mo., \$50; Holy Name Soc., Charleston,  
Ark., \$10; Total to and including May 9, 1960, \$4,084.19.

## A Monstrance for Japan

THE REV. JOSEPH A. ARMISEN, director of the Stu-  
dents' Residence Language Academy under the  
auspices of the *Opus Dei* in Ashiya-shi, Japan, asked  
the Central Bureau to procure for his institution a mon-  
strance. Since a suitable sacred vessel of this type  
was not among available items at the Central Bureau,  
special effort had to be made for its procurement.

After a few months, a parish in St. Louis donated  
a monstrance which was originally given to this parish  
by a member of the Central Vercin. The monstrance  
was badly in need of replating. Contributions from  
two generous benefactors provided the necessary funds  
for the replating job which cost \$107. In due course,  
the monstrance was ready for shipment. After diligent  
inquiry as to proper procedure which would assure  
delivery without the payment of an import duty, the  
monstrance was carefully packaged and sent by parcel  
post.

On April 10, Father Armisen informed the director  
of the Central Bureau that the monstrance had been  
safely delivered. He expressed his feelings as follows:

"Last Friday the good Sisters called up, saying they  
had received the package from the Central Bureau.  
We picked it up from the Sisters on Saturday.

"As soon as I got home with the big box, we pro-  
ceeded to unpack everything. I cannot tell you our  
joy when we saw such a magnificent monstrance. We  
all agreed that the vessel was beautiful, well propor-  
tioned, and of very dignified and harmonious lines.  
It really honors the highly encouraging description you  
made of it. We have been looking at it and admiring  
it many times.

"Everything came in absolutely perfect condition,  
without a single scratch. The mailman brought it to  
the convent door. All that had to be done was to  
pay the 'huge' sum of 60 yen (15c).

"For this and for all your generous help we feel  
very grateful and indebted to you, to your people, and  
to the two kind ladies who paid for the plating. Be  
sure we will remember you and your work in our  
prayers before the Blessed Sacrament. Thank you very  
much also on behalf of Fathers Madurga and Acaso."

On February 1, the Central Bureau shipped 119  
books to the Very Rev. Alphons Genua, Silver Spring,  
Maryland, for the library of the Maryland Institute  
of General Studies. Father Genua is associated with  
the *Opus Dei* lay institute.



### Notes

ON MEMORIAL DAY, MAY 30, the Kolping Society of St. Louis, an active affiliate of the Catholic Union of Missouri and the CCU, dedicated a new addition to its building. The Most Rev. Joseph E. Ritter, Archbishop of St. Louis, officiated at the dedication and addressed the Kolping members on this occasion. The address of the afternoon was delivered by the Rt. Rev. Msgr. Victor T. Suren, director of the Central Bureau. The Praeses of the Kolping Society is the Rev. Walter Fuchs, who has been recently assigned as spiritual director of the Catholic Union of Missouri.

Mr. Joseph Meisner, field representative for the National Catholic Rural Life Conference, in a recent communication to the director of the Central Bureau had special words of commendation for the Catholic State League of Texas because of its splendid cooperation with his organization. Mr. Meisner is scheduled to address one of the sessions of this year's convention of the Catholic State League, scheduled for Fredericksburg, July 11-14.

Upon inquiry by the director of the Central Bureau, His Eminence Aloisius Cardinal Muench has signified his willingness to continue to accept stipends for Holy Masses for distribution among needy priests. Cardinal Muench has written that many priests in Rome frequently celebrate Holy Mass without the benefit of a stipend. The Central Bureau will be very grateful for any stipends which we shall be happy to forward to His Eminence.

The series on "Housing for the Aged" which is concluded in this issue of *SJR* will be published in pamphlet form. The author of this series, Rev. James D. Loeffler, S.J., has devoted much study to the problems he discusses. On one occasion, he was called to

Washington, D.C., to assist in an advisory capacity in the framing of legislation relating to housing for the elderly.

### CB Mission Activities

IN THE INTERVAL BETWEEN April 5 and May 13, the Central Bureau shipped 110 cartons of supplies to forty missions in various parts of the United States and foreign countries. These cartons weighed an aggregate of 2,223 pounds and necessitated an outlay for postage amounting to \$446.74.

Items included in these shipments were an altar missal, bandages, pads, sheeting, sample medicines, children's and infants' wear, Mass vestments, altar cloths, copes, white shirts, etc. The forty missions which received these supplies are scattered over such distant countries as New Guinea; Zululand, South Africa; Georgetown, Texas; British East Africa; various countries of South America; the Belgian Congo; Hungary; many centers in South India; Formosa; Japan; Sunray, Texas; British Honduras; the Philippines, and Madagascar.

Thanks to the generosity of many societies and District organizations of the NCWU, the Central Bureau has been able to accumulate quite a tidy sum for defraying the cost of shipping goods to the missions. Were it not for these donations, the Central Bureau would have no other alternative than to pay this postage from its operating funds. Such a procedure would certainly work a great hardship on our headquarters because its income, as everyone knows, is quite limited.

All articles sent to the missions were contributed by members of the NCWU. The mission program of this organization has developed to sizeable proportions. Enough cannot be said in praise of our good women whose charity is certainly appreciated by the missionaries and their poor charges, and will be amply rewarded by Almighty God.

Make Your Plans NOW To Attend The

## 105th Annual Convention of The Catholic Central Union (Verein) of America

LITTLE ROCK, ARKANSAS

AUGUST 5-10, 1960

Marion Hotel, Convention Headquarters



*We anticipate the pleasure of being your host*  
**CATHOLIC UNION OF ARKANSAS**

